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WHERE POLAR ICE BEGINS

OR

The Moravian Mission in Alaska

BY

The Rev. S. H. GAPP, Ph. D., D. D.

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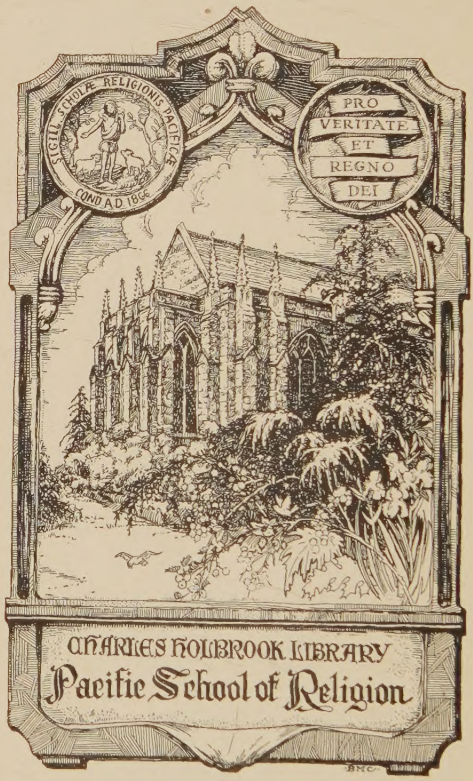

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FOREWORD

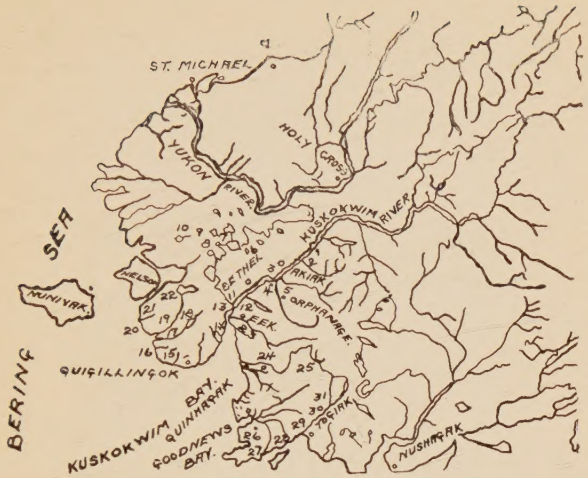
Cordial acknowledgment is herewith made for invaluable assistance given by conversation and correspondence in the preparation of this Mission Study book by Mrs. J. H. Kilbuck, the Rev. W. H. Weinland, the Rev. A. Stecker and the Rev. John Hinz—all of them former missionaries among the Eskimos. The Rev. A. F. Butzin, Superintendent of the Moravian Mission to the Eskimos, spent his furlough in Bethlehem, Pa., while this book was in preparation, and kindly read the manuscript and made many very valuable suggestions.

The Rev. R. H. Brennecke, Jr., Secretary of the Religious Education Board of the Moravian Church, has prepared the material needed for Class-study, including the questions.

This little book is sent forth with the prayer that the Divine Author of the Great Commission will use it as a means of personal blessing for all who read and study it and as a means of furthering His Kingdom among men.

S. H. GAPP.

Bethlehem, Pa.,
October 30, 1928.



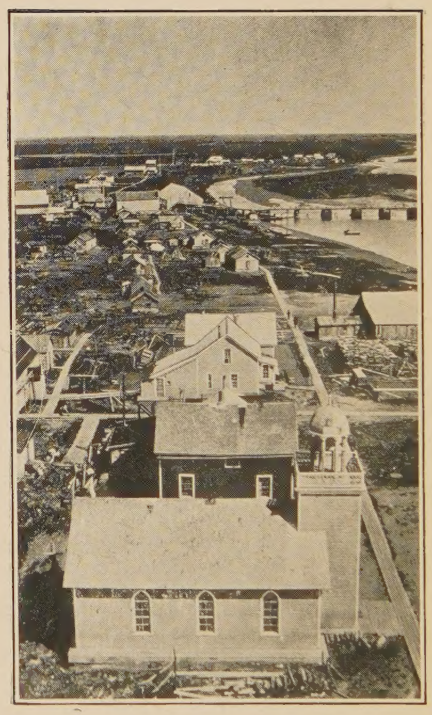
THE KUSKOKWIM DISTRICT, ALASKA

Approximately 250 miles to the inch

Moravian Mission Stations

Out-stations and Preaching Places of the Alaska Mission

1. Quigoglok (Native built Log Chapel)
2. Tuluksak (Emmaus Chapel)
3. Akiatsoak (Native built Frame Chapel)
4. Quigtluk (Eastern Orthodox Chapel)
5. Nunapitsinghak (Orphanage)
6. Painghak
7. Nanvagnagtlek (Nazareth Chapel)
8. Nunapitsoak
9. Nunatsoak (U. S. B. E. School, Tundra)
10. Tsukfagtullik
11. Napagiaghak (Zeisberger Chapel)
12. Lomagvik
13. Kinak (Helper's Cabin)
14. West Coast Native Fish Camps
15. Anorak
16. Orotak
17. Tsalin
18. Kipnek
19. Tsitsing
20. Siffagnak
21. Agaiyaktsak
22. Kashiglok
23. Apokak
24. Shialitolek
25. Mission Reindeer Camp
26. Portage Bay
27. Asivigiak
28. Matuak
29. Ekatlulik
30. Kristsiangak
31. Kristsaiyak



BETHEL

Headquarters of the Moravian Mission in Alaska.

CHAPTER ONE.

The Territory of Alaska.

The Name Alaska When the United States bought "Russian America," a new name for this great area had to be chosen. The American people were not in sympathy with this purchase. Many names were suggested—all of them expressive of contempt. "The Zero Islands." "Andy Johnson's Polar Bear Gardens." "Seward's Ice-Box." "Seward's Folly." "Walrus-ia." The treaty with Russia was called "The Polar Bear Treaty," and the "Eskimo Senators" were the men in Congress who favored it. Charles Sumner suggested the name Alaska, an English corruption of "Al-ay-ek-sa," perhaps meaning the "great land" or the "main land."

Location, Boundaries and Extent. Government publications describe these as follows: "Alaska in its greatest extent is included in the meridians of 130° west longitude and 173° east longitude and between parallels 51 and 72 north latitude. It is bounded on the north by the Arctic Ocean; on the west by the Arctic Ocean, Behring Sea and Behring Strait; on the south and southwest by the Gulf of Alaska and the Pacific Ocean, and on the east by the Yukon Territory and British Columbia. The eastern boundary from the Arctic Ocean to the neighborhood of Mount Saint Elias is the 141st meridian; thence southeastward to the Portland Canal it is irregular and can not be described in general terms, except that it runs parallel to the irregular shore line and about thirty miles therefrom."

The area of Alaska is about 590,884 square miles, one-fifth of the area of the United States. A map of

Alaska superimposed on a map of the United States of the same scale, shows that the distance from the easternmost to the westernmost point in Alaska is equal to the distance from the Atlantic to the Pacific in the latitude of Los Angeles and that its northernmost and southernmost points are nearly as far apart as the Mexican and Canadian borders of the United States. The main mass of Alaska is nearly rectangular and would cover the States of Minnesota, Wisconsin, Iowa, Illinois, Missouri, Kansas and a large part of the States of Oklahoma, Nebraska, North and South Dakota. The so-called "Panhandle" of Southeastern Alaska would extend across the States of Indiana, Kentucky, South Carolina and Georgia to the Atlantic Ocean. The Alaska Peninsula and the Aleutian Islands would extend southwestward across the States of Oklahoma, Texas, New Mexico, Arizona and California to the Pacific Ocean.

Discovery of Alaska. Peter Popoff, in 1711, sailed through the body of water now known as Behring Sea and reported a rumor that there was a continent on the other side of Asia. Peter the Great, seventeen years later, sent Vitus Behring, a Dane by birth, from Kamschatka to see whether the rumor was true. He sailed through the sea named after him. The sea must have been very foggy—as it often is; he did not see the American shore or even the Diomede Islands in the middle of the Strait. Nine years later he tried again and failed again. Alaska is so large that one wonders what was the matter with Vitus that he could not find it. At last, in the year 1741, Behring and Chirikov, both Russian officers, found the Shumagin Islands and the mainland. They anchored near the mouth of the Copper River. They returned through the Aleutians to Behring Island, a part of Siberia, where they were wrecked and Vitus died of scurvy. Some of his sailors reached home safely and reported

their discovery. There followed many Russian, as well as some English and Spanish, expeditions to the Aleutians, lured by stories of fine furs to be had. In 1824, Russia signed a treaty with the United States and in 1825 with England, conceding to Russia the Alaskan coast down to 54 degrees forty minutes of north latitude. The English claims rested on explorations made by Captain James Cook in 1778.

Purchase by the United States

During the Crimean War, Russia feared that her American possessions might fall into the hands of Great Britain and offered to sell Alaska to the United States. President Pierce refused. When Buchanan was president, Russia refused an offer of five million dollars made by the United States. Negotiations continued, but the Civil War was in the offing and the pro-slavery element were opposed to the purchase of territory likely to be non-slave-holding and the matter was dropped.

Beginning in the year 1863, considerable interest in Alaska arose from reports of exploring parties sent through the country, down the Yukon, over Seward Peninsula, across Behring Strait and into Siberia, by the Western Union Telegraph Company, which was planning to build a telegraph line across North America to Asia. When this Company was about ready to build its line, the Atlantic cable proved successful. The line was not built but the interest in Alaska increased. Negotiations were renewed. Russia refused to sell for about two cents an acre. In the end, she got only about half a cent an acre. The actual figure was seven million dollars in gold, plus two hundred thousand dollars to settle the claims of Russian settlers and the cost of the transfer. Baron Stoeckel and Secretary Seward settled the details between twelve and four o'clock in the morning. The transfer took place at Sitka on Friday, October 18, 1867, at 3.30 P.M.

There was great difficulty in lowering the Russian flag. The third soldier who climbed the pole succeeded in getting his flag loose; it slipped from his hands and fell on the bayonets of the Russian soldiers below. The Russian soldiers were greatly moved. Princess Matsukoff wept. Then "Old Glory" was unfurled to the breeze. Prince Matsukoff and General Rousseau together spoke less than two hundred words for the official transfer.

What did we buy? "A world in itself, still largely unknown to Americans. The mighty territory is a world in variety of lands, its resources, climates and waters. Seas, lakes, rivers—and almost as many islands as Japan. The highest mountains in North America. Several of the greatest glaciers on earth." (Frank G. Carpenter in "Our Northern Wonderland." A man addressing a Congressional committee said: "Gentlemen, the Territory of Alaska is the richest possession under the American flag and it is the cheapest piece of real estate ever purchased in the history of the world since a certain mythical transaction in Biblical times. It has paid for itself in actual wealth 672 times what it cost the tax-payers of the United States." Colonel Richardson, twenty years in Alaska as Army engineer, says: "The Territory.....is broken and rugged in many portions; buried under deep snow for a great portion of the year, with the ground thawing in the summer only a short depth beneath the surface; covered with a blanket of moss and sometimes dense and tangled underbrush throughout the valleys and intersected by many deep and dangerous streams fed by the ice-cold waters of melting glaciers and snows of mountains. Travel through the country without some prepared roadway or trail has accordingly been extremely dangerous always, even for pack animals and for persons on foot, and practically impossible for vehicles."

Government From 1867 to 1877, the Territory was governed by the War Department, though the customs were collected by the Treasury Department from the beginning. The latter Department was in control till 1844, when an Act was passed extending over Alaska the laws of the State of Oregon in so far as they were applicable, created a Judicial District and a Land District, put in force the mining laws of the United States and gave the Territory an administrative system. In 1896 more adequate laws were made necessary by the influx of settlers during and especially following the discovery of gold in the Klondike, Yukon Territory. In 1899 and 1900 Congress provided a code of civil and criminal law and in 1903 passed a homestead act. A serious boundary dispute arose between the United States and Canada regarding the interpretation of the treaty of 1825. "Fifty-four forty or fight." An agreement was reached in 1903 whereby the seacoast of Canada extended no further than to the fifty-fourth degree and forty minutes. Since May, 1906, Alaska elects a Delegate to Congress, who, however, has no vote . The Act of August 24, 1906, provides for the creation of the Territorial Legislature. A Governor vested with executive power is appointed for a four year term by the President of the United States by and with the advice and consent of the Senate. The Legislature consists of a senate of eight members, two from each of the four Judicial Districts and a house of representatives of sixteen members. The Legislature meets biennially in March of the odd years at Juneau, the Capital, and the length of its session is limited to sixty days.

The judicial power of the Territory is vested in the District Court of the United States for the District of Alaska and in probate and justices courts. There are four Judicial Districts, each presided over by a judge appointed by the President of the United States, by

and with the advice and consent of the Senate, for a term of four years. Our Moravian Missions lie within the Fourth Judicial District, the seat of the Court being at Fairbanks.

The United States Biological Survey, under regulations effective since August 15, 1925, protects birds, land fur-bearing animals and all game animals. A force of game wardens in the field enforces the laws.

The Bureau of Fisheries, under the Act of June 6, 1924, through a patrol, enforces the fishing laws in all fishing districts.

The Unted States Bureau of Education at Washington has an Alaska Division. The natives of Alaska, Eskimo and Indian, are wards of our nation through this Alaska Division. It is required to make provision for their education and medical relief, to train them in industries, and as far as possible to relieve worthy cases of destitution. Hence native schools and teachers for such schools, doctors, nurses and hospitals for the natives, nad the reindeer industry among natives are all in the care of this Bureau.

Climate Almost three-quarters of Alaska lies within the north temperate zone. The rest is Arctic. There are three climatic provinces. The first is the maritime province adjacent to the Pacific Ocean. It has a heavy precipitation (50 to 190 inches), a mean annual temperature of 35 to 48 degrees Fahrenheit, cool summers (50 to 55 Fahrenheit) and mild winters (20 to 35 F.). It is said to resemble the Scandinaivan Peninsula in Europe.

The second is the inland district lying beyond the coastal mountains. It is semi-arid (precipitation 9 to 15 inches), comparatively warm in summer (50 to 58 F.) and cold in winters (mean temperature, 0 to 15 F.). Its most striking feature is the extreme annual variation in temperature, from —76 to 100 F. It is said to resemble the Provinces of northwestern Can-

ada. Our missionaries are in this district, but being near the sea-coast, have much more than the mean precipitation, from 17 to 20 inches.

The third district includes the regions near the Arctic Ocean. Records of its precipitation and climate are few and contradictory. Arctic conditions prevail.

In the inland region (second climatic district) much of the ground is perpetually frozen. At Fairbanks, frost has been found to a depth of 300 feet. Only 18 to 24 inches of the surface thaws during the summer.

At 61 north latitude, in January, twilight begins at 8.14 A.M., the sun rises at 9.08, sets at 2.53 and twilight ends at 3.47 P.M. In July, the sun rises at 2.25 A.M. and sets at 9.35 P.M. Twilight is continuous when the sun is not shining; it never gets dark. At 69 north latitude, in January, twilight begins at 9.30 A.M. and ends at 2.30 P.M. The sun sets December 2 and rises January 11. In June and July they have the midnight sun. The sun rises on May 20 and sets on July 24. In August twilight is continuous. The sun rises at 1.37 A.M. and sets at 10.17 P.M. At Fairbanks, on the twenty-first of every June, a baseball game begins exactly at midnight. In December, twilight begins at 9.06 A.M. the sun rises at 11.23 A.M., sets at 0.31 P.M. and twilight ends at 2.54 P.M.

Scenery This is Alaska's greatest natural resource. Fortunately it can not be exported. It can be exploited and a fair beginning has been made. Great mountains covered with snow even in summer, the talus-covered slopes perpetually frozen. Fertile fields and meadows covered with a profusion of flowers. The severe grandeur of the frozen, snow-blanketed winter. Glorious forests. Active volcanoes. Mighty rivers. Lakes of all sizes. Beautiful islands. The tourist can find any kind of scenery—there is nothing missing.

Mount McKinley National Park is Alaska's premier scenic attraction. It is the second largest national park in the United States. Its area is 2,645 square miles or 1,692,800 acres. Mount McKinley is the highest peak on this continent, 20,300 feet.

The Sitka National Monument, in Southeastern Alaska, contains fifty-seven acres. It includes the field of a battle fought in 1804 between the Russians and the Kik-Siti Indians, which definitely established Russian control. It is said this victory made it possible for Alaska to come into the possession of the United States through purchase from Russia. If the Russians had been defeated, the whole district probably would have been claimed by England.

Katmai National Monument, near the base of the Alaska Peninsula on the southern shore of Alaska, bordering on Shelikoff Strait, has an area of over a million acres. It is a wonderland of beauty as well as of scientific interest for the study of volcanic action. In 1912 Mount Katmai "blew its head off." If this volcano were in a populous instead of an inaccessible country, this eruption would probably rank as the world's greatest disaster. Investigations of the results of this eruption led to the discovery of "The Valley of Ten Thousand Smokes," sometimes referred to as "The Devil's Private Corner of Hell." The valley is fifteen by nine miles. The ground is covered by several million fumaroles, fissures from which jets of steam escape. The crater of the mountin is 8.4 miles in circumference; in it lies a lake of blue water more than a mile long and nearly a mile wide, in which there is a crescent-shaped island four hundred feet long from tip to tip. The volcano is now inactive.

The Tongass and Chugach National Forests have a combined area of 20,579,336 acres, slightly less than six per cent of the total area of Alaska.

Fisheries Fishing was the first industry developed in Alaska; it is still first in importance. In the order named, the most important fish are salmon, halibut, cod, shrimp, crabs, herring for fertilizer and whales, even if all these are not strictly fish. In limited quantities also the following: trout, sable-fish, red, rock-fish, clams and smelts. There are more than 25,000 persons engaged in this industry, about half are whites, the rest are natives, Mexicans, Chinese, Japanese, Filipinos, Negroes, Koreans, Porto Ricans and others. These workers are in Alaska in the fishing season only. The total value of the fish products in the year 1924, exclusive of aquatic furs, was $10,298,273. The total number of salmon caught in that year was 79,477,600, weighing approximately 438,516,157 pounds.

Aquatic Animals These are fur-seals, hair seals, sea otters, walruses, belugas, and sea-lions. The Pribilof Islands are a Government reservation for the fur-seals, the herd numbering almost 700,000.

Mineral Resources The most important of these are gold lodes and placers, copper, coal, tin, petroleum, marble, lead, antimony, tungsten, platinum, zinc, quicksilver, iron, peat, graphite, asbestos, mica, molybdenite, sulphur and barite. Gold placer mining began at Juneau in 1880, lode mining in southeastern Alaska in 1882. The Klondike rush began in 1898 and led to the discovery of gold at Nome, and at Fairbanks in 1901 and in the Inoko-Iditarod region in 1908. In the Kuskokwim Basin there are widely distributed gold placers ,a few lodes of gold, cinnabar (quicksilver), copper and some beds of lignitic coal. It is believed that a broken belt of gold-bearing rock stretches northeastward from Good News Bay parallel to the lower course of the Kuskokwim

District toward the Iditarod District. A platinum strike at Good News Bay has recently been reported. Occasional deposits of quicksilver are found. Lignitic coal has been found on Nunivak and Nelson Islands, near the mouth of the Unalaklik and Eek Rivers. The total value of the mineral output from 1888 to the end of 1925 is stated by the Governor of Alaska as follows: Gold, $347,240,789. Copper, $167,182,879. Silver, $9,950,593. Coal, $4,140.480. Tin, $946,227. Lead, $930,313. Platinum, $111,773. Antimony, $237,500. Marble, lode platinum metals, etc., $3,717,713. A total of $535,084,276. A great sum—but the agricultural products of the State of Iowa have more than reached that figure in a single year. The Bureau of Mines has not by far finished the study of the mineral resources of the Territory.

Fur-bearing Animals In the year 1920, fur shipped out of Alaska included Black, Brown, Glacier and Grizzly Bear, Beaver, Ermine, Black, Blue, Cross, Red, Silver-gray and White Fox, Arctic Hare, Lynx, Marten, Muskrat, Land and Sea Otter, Fur-seal, Squirrel, Wolf and Wolverine. The Beaver, Marten and Fur-seal were seized skins; it is unlawful to kill these animals. One sea otter was found dead. The total value of skins for that year was $2,855,844.96. Fox-farming, especially the Blue Fox, has become an industry of considerable importance during the last five years. The Government maintains a herd of Blue Foxes on Pribilof Island. Small islands, especially in the National Forests, are rented for the exclusive use of a fox-rancher, subject to a yearly rental. One hundred and ninety-one islands are now under lease; their foxes and improvements represent a total investment of two million dollars. There are 391 fox farms in the Territory, with an estimated total value of stock (36,000 foxes) and improvements of $6,000,000.

Timber Resources The Tongass and Chugach National Forests alone have a stock of timber estimated at 84,000,000,000 board feet, mostly hemlock, Sitka spruce, red cedar, and yellow cypress. It can be used for building lumber, finish, boxes, and piling. The spruce and hemlock are best adapted for pulp and paper. The Government reports estimate that these forests alone will support permanently an annual output of not less than 1,300,000 tons of news print.

Agriculture and Stockraising There are five Government Agricultural experiment stations: at Sitka, Fairbanks, Rampart, Kodiak, and Matanuska. The one at Rampart is not operated at the present time. No one knows how much arable land there may be in the Territory. It has been estimated at 100,000 square miles. In southeastern Alaska there are over a million acres suitable for farming. Here all kinds of berries, vegetables, grains, grasses, cattle, hogs, and even some apples are raised. Further north but south of the Arctic Circle, radishes, mustard, turnips, kale and lettuce can be grown nearly everywhere. With some care as to selection of garden and protection the following may be raised: carrots, parsnips, parsley, peas, cress, cabbage, cauliflower, Brussels sprouts, onions, spinach, beets, potatoes, rhubarb, caraway, mint, catnip, sage and thyme. The following will not mature in the open garden: corn, beans, cucumbers, tomatoes, eggplants and melons.

The 14th Census shows that in 1919 there were 4,473 acres under cultivation and the value of the crop was given at $393,902. No government experiments have as yet been made along the Kuskokwim. Our missionaries raise a plentiful supply of the hardier vegetables. No considerable agricultural expansion can be anticipated. The conditions of soil and climate are not favorable and there is practically no

local market. The fishing and mining settlements are very small, often practically deserted in winter and transportation almost non-existent, except in very restricted areas. Congress stopped the free distribution of seeds a few years ago.

Commerce Merchandise that moved in both directions between Alaska and the United States reached its highest value point in 1917, $116,701,966. In 1921 it had declined to $56,191,159. Shipments into the Territory are mostly chemicals, automobiles, coal, coffee, confectionery, eggs, electrical machinery and manufactures of iron and steel, explosives, fruits, boots and shoes, meat and dairy products, mineral oil, sugar, tobacco, vegetables, and manufactures of paper, wood and wool.

There are some short line railroads and the Government Railroad from Seward to Fairbanks, which has 467.62 miles of track. The total mileage is 898.33. Public Act No. 69, March 12, 1914, authorized the President of the United States to locate, construct and operate railroads in Alaska, at a cost not to exceed $35,000,000. They have already cost 70 million dollars, although only half the mileage originally conemplated has been laid. They cost the Government about four million dollars annually.

There are about five thousand miles of wagon or sled roads and trails. About 400 miles are gravelled and are suitable for light automobile traffic. The Fairbanks-Valdez-Chitina road is 320 miles long, intended for mail and tourist purposes.

The Signal Corps of the United States Army operates the Washington-Alaska Military Cable and Telegraph System, with 2,717 miles of submarine cable, 1,169 miles of land wire and 15 radio stations, one of which is at Bethel. The System connects with the Government Railroad, with the Canadian Government lines, with nine telephone companies in Alaska

and with forty or so summer radio stations operated by canneries.

Mail for all parts of Alaska is despatched from Seattle. There is regular delivery all the year to the southern coast and to places near the Government Railroad. For all other sections the delivery is limited from October 1 to June 1. Domestic rates of postage apply to Alaska. Parcel Post packages are sent to Alaska at the same rate as to the West Coast of our country. But Parcel Post packages intended for the Kuskokwim District had better not be sent except in time to connect with the May and August sailing of a boat from Seattle for the Kuskokwim River.

The total value of imports from Alaska into the United States totals almost two hundred million dollars, since 1876. This is often contrasted with the purchase price paid by our Government. But since that purchase, our Government has spent about two hundred million dollars on the Territory. After sixty years of ownership, the predicted inrush of settlers, the fast-growing cities, etc., have not materialized. While no one can quote accurate figures, it is supposed that the white population is about 30,000, just about as much as the native populaiton, and both are slowly dwindling.

CHAPTER TWO

Our Field in Alaska

Geographical Boundaries In a general way, one may say that our field lies in the lower Kuskokwim Basin. The river flows into Kuskokwim Bay and the Bay empties into the Behring Sea. More definitely, our sphere of influence begins on the Togiak River and runs northward along the heavily indented coast line of Behring Sea almost to Nelson Island, and from the sea coast eastward towards the interior for a distance of approximately two hundred miles. For some years we had a station at Carmel, on the Nushagak River, further south than the Togiak River, but that has been discontinued and the property sold.

Our Exclusive Territory In the villages of southeastern Alaska, the various Protestant denominations and the Catholics have their churches for the white population. Several American denominations carry on mission work among the Indians that live in the wooded sections of Alaska, both further south and further north than our field. Eskimos only inhabit our territory . No other church or missionary society attempts to evangelize and civilize them. We have the field to ourselves. Many years ago, a Roman Catholic priest attempted to get a foothold on the Kuskokwim; he failed. Then he became the founder of the splendid Orphanage at Holy Cross on the Yukon. The Greek Catholic Church of Russia originally claimed exclusive spiritual oversight over all natives of Alaska. Even when the United States had bought the Territory, the Greek Church priests bitterly resented the invasion of the ten American missionary societies. They made a great deal of trouble

for our early missionaries, especially at Carmel. They had not accomplished very much in bringing the Gospel to bear practically on their moral and communal life. Today there are no more Russian priests in our field. There still are a few small congregations of Greek Catholics and a small scattered membership, occasionally ministered to by native Greek Catholic Helpers. Our Moravian missionaries have their entire confidence. They often attend our services. Their native Helpers in recent years even attend our Moravian Native Helpers' conference for the study of the Bible. Our missionaries are allowed to keep services in their churches. But they seem to be afraid of uniting with our Church. Their priests filled them with a positive fear of the terrible consequences of forsaking the Russian Church and that fear controls them now when the Russian Church has forsaken them.

The only Roman Catholics among the Eskimos are half-breed girls whose white fathers sent them to be educated at the Holy Cross Orphanage on the Yukon. The priests of that institution keep in some kind of touch with their former wards and converts in the Kuskokwim District. They do not attempt to carry on any organized work in our field.

Occupying our Territory

A grave responsibility is thus placed upon our Church. We must adequately evangelize our field. There are thousands of souls for whom the Saviour died, in this bleak, sub-arctic country, to whom no one has yet offered the Gospel of Christ. If we do not bring them that offer, so far as we can tell ,no one else will. We can not claim that we have taken complete possession of our field. Our stations are very far apart. The missionaries on their evangelistic tours by dog team in winter or by boat in summer, may reach the preaching places only twice a year. Imperfectly trained native Helpers and eld-

ers care for the more or less definitely established filials and out-posts the rest of the time. We have converts living on the Togiak River, but the missionary has to travel two hundred miles to visit them. He does not try to visit them more than once a year; it has happened because of unusually severe weather conditions that he could not visit them for two years. Important filials can not be developed into regular stations on account of the lack of workers. There are sections, like the up-river districts beyond our present stations but this side of the habitat of the Indians, that are not reached at all by the messengers of the Good News. The white population, while not large, still is considerable and should receive greater consideration than is now possible. They need the Gospel of Christ, even if many of them think they do not. We need a greater number of missionaries; they would be sent, if we had the financial support of all our people at home; we would have enough money to send the workers, if all our people at home were Spirit-filled followers of Christ, eager to obey His every wish—including His "Great Commission."

Physical Condition of the Terrain Our work is located entirely on the "tundra"—a Russian word meaning plain. Low mountains are visible in the distance from several of our stations. The tundra itself is flat. No ground, no sand, no stones, no trees. Nothing but moss, sedges, browse and lichens. An immense bog in the summer. A frozen mass covered with snow and ice in winter. There are no roads. In the villages there are no streets. The white people built boardwalks from their homes to the outhouses and important centers of community life. The warm rays of the summer sun thaw the moss, but below that there is perpetually frozen glacial silt or ice, sometimes to enormous depths. That is why there are no trees on the tundra; it is not north of the timber

line. The roots can not go down into the frozen silt. The surface is dotted with "tundra lakes" during the warm weather, most of them small, some of them miles long and wide. In winter they all freeze down to the bottom—this is true also of the creeks, and shallower rivers. In an occasional dry summer the upper layers of the peat-like moss-bogs become quite dry and terrible tundra fires may burn over hundreds of miles of territory and fill the whole heavens with immense clouds of black smoke. Such fires destroy some Eskimo igloos -not a serious loss in itself- -do much damage to the fur and game animals, and do most damage to the reindeer moss, which when badly damaged may require as much as twenty-five years to become fit for forage again. The loss of the animals and of pasture may spell disaster for the natives; they may have to move to a new neighborhood. In the summer, walking is almost impossible on the tundra. Every step you take you may sink into the velvety moss, possibly up to your knees. You are almost sure to step into water, even if the surface is dry. The "niggerheads" add greatly to the irregularity of the surface. They are hummocks, clumps of marsh-grasses, which in coming through the moss, lift the moss above the usual level. When you step on a niggerhead, your foot may slip off the tussock and into a pit alongside of it. Hence, during the warm weather, the wise man goes only where his boat can take him. In winter, you may travel by dog-team, following your compass in a fairly straight course. Ponds, streams, lakes, creeks, and rivers, ever the big Kuskokwim and the bigger Yukon, are frozen solidly from shore to shore.

Flora The tundra has a beauty all its own during the summer. There is a much greater variety of vegetation than one would imagine. The charm of color is not missing. True, most of the flowering plants only grow a few inches

tall; there are no flashy colors—except the fire-weed, and that is restricted to sand deposits along the water courses. But there is a great variety and profusion of the modest flowers and when you have learned to look for them you will enjoy their beauty.

Among grasses, the most common are the blue-grass, dune-grass, sheat-grass, fescue and red-top. Among the grass-like plants, there are about a dozen varieties of wood-rushes. Weeds are the most common—such as monkshood, anemone, sandwort, arnica, wormwood, winter-cress, hare's-ear, marsh marigold, bell-flower, bitter cress, chick-weed, daisy, saxifrage, parsnip, larkspur, willow-weed, gentian, orchid, cow-parsnip, dandelion, bluebell, poppy, fernweed, gold-enrod, vetch and violet.

Browse (woody plants) are represented by eight varieties of willow, blueberry, mountain cranberry, solmon berry, Arctic raspberry, red currant, crow-berry, Alaska tea, herb dogwood, moss heather, birch, alder, bear-berry and bog rosemary.

Eight sorts of ferns and fern allies have been found. Forty-three varieties of mosses have been listed including common moss, bunch moss, pad moss, fern moss, timber moss, heath moss and nine sorts of sphagnum.

There is also a long list of lichens—among them nine named varieties of cladonia—caribou or reindeer moss. It is the winter fod of the caribou and reindeer. Perfectly white, dry, fragile, it is beautiful to look at, either when you have it lying on your hand, like crystals of snow just fallen from the heavens, or when you see large tracts of it, perhaps shining in the rays of a bright sun.

Strange to say, only three kinds of fungi are reported, the mush-room among them.

Vegetables in our sense of the word are entirely missing. Not a single specimen can be found except where it has been introduced by the "Cossack"—the

Eskimo word for white people, borrowed from the Russian. The natives use a few of the above-mentioned weeds for food, but not generally.

Fauna The animal life of the tundra is not at all peculiar. All cold-climate animals, game and fur-bearing, as well as fish and sea-animals, are found here in great abundance.

Domesticated animals are very few in variety—but some of them are very numerous in specimens. Would you list lice as domesticated animals? There are millions of them. The natives do not seem to be worried by them; not as the soldiers were by "cooties." It is said that one of the native names for them means "my dear companion." Some of the wildest of the wild Eskimos eat them alive!

The Eskimo dog is, strictly speaking, the only animal domesticated by the native. The "malemute" is as much wolf as dog. One seldom finds a real specimen of them nowadays; all kinds of dogs have been brought to the tundra. A good specimen stands about two and one-half feet at the shoulders and measures about six feet from the tip of the nose to the tip of the tail. The hair is thick and straight, perhaps six inches long at the neck. The ears are pointed and stand straight up. The legs are short. They have Japanese eyes, which makes them look very foxy. The tail is large, bushy, erect and curves over on the back. The usual color is tawny. There is nothing this dog likes more than a fight. He attacks to kill any animal he meets. He does not know what fear is. When in a melee they will bite the first to fall. They do not often attack men, but a stranger had better be careful. They are fed only once a day; each dog gets a dried fish when his day's work is done. Their masters give them no shelter even in the bitterest weather. Distemper is the commonest disease among them. They travel fifty to sixty miles

a day and seem to enjoy the travelling as much as the "musher"—the driver of the team. They have the virtues and the vices of both the wolf and the dog. They are strong, willing, obedient, faithful, devoted, and children usually are safe. They fight even the big polar bear and are especially dangerous when there is a pack. They do not bark like a dog—they howl like a wolf.

They are the beasts of burden on the tundra—only the squaws come near them in that respect. They are the push-cart, wheel-barrow, horse, mule, donkey, automobile and freight train of the Eskimo—all in one. Natives and whites could not get along without them. They speak of their dogs with affection. When Rasmussen heard explorers were planning to fly to the North Pole, he said: "And from my heart I bless the fate that allowed me to be born at a time when Arctic exploration by dog-sledge was not yet a thing of the past." A "team" is made up of 7, 9, 11, 13 or more dogs, always an uneven number, because they are hitched up in pairs, with a "leader" alone out in front. As each family may have a number of teams, the number of dogs in a village may be large. Alas for the visitor, when a "Malemute Chorus" or a "Chorus of Fiends" begins in the small hours of the morning.

The reindeer is the only other domesticated animal; that was introduced by our Government from Siberia. It has become so important an element in Eskimo life, that a special section will be devoted to it.

Among wild life, it ought to be said first that the Alaskan tundra is not bothered much by a large variety of insects, but what they have at all, they have in superabundance. There are no rats, snails, snakes, spiders, centipedes, lizards or numerous other things of temperate and torrid zones.

The game and fur-bearing animals have already

been listed in the preceding chapter. The mountain sheep and goat, moose, etc., are not found on the tundra but are plentiful in other sections of the country.

Mosquitoes are the most terrible wild animals of the tundra—a terrible pest to man and beast. Fortunately, they do not have the species that carry infectious disease.

More vicious is the bite of a minute species of sand fly—in other parts of the world known as "punkies" and in Labrador as "no-see-ums." You scarcely see them, but you feel them. Annoying insects.

There is one variety of field mouse, whose nests the natives rob to eat the mouse's supply of roots and in return the natives do not object when the mouse comes into their huts for food; they have the yellow-jacket, migratory birds in summer, ducks, geese, black-fly, reindeer-fly, bot-fly, nose-fly, deer, reindeer, caribou and rabbits.

In the water all kinds of fish, seals, walruses, white whales, killer-whales and seals abound.

Moravian Stations and Personnel Bethel on the Kuskokwim River is the oldest station and our headquarters. It is also the most fully developed station. The land is owned by the Church, as well as a number of missionaries' homes, church, store, work shop, and warehouse. There is an electric light plant and in summer running water in the houses for cleaning purposes. For drinking water, they must depend on melted ice water; they put up the ice in the winter and have an ice-barrel in the house or at the door all the year. The water taken from the edge of the river is too dangerous to use. The inhabitants number several hundred—a fair sprinkling of white people, besides the missionaries. There are a number of "traders" (store-keepers) and various Government

officials, such as fish and game wardens, postmaster, radio-man, Commissioner, Marshal, school-teachers, nurse and clerks. It is the metropolis of the Kuskokwim. There is a "movie" here—pictures are shown every Saturday evening. Sea-going ships stop here; freight for interior ports must here be reloaded to river steamers. Two missionary families live here, Superintendent A. F. Butzin and Captain Schwalbe, and also the Rev. A. F. Martin. The Rev. and Mrs. Charles Michael will spend the winter of 1928-29 here while learning the native language. The native Helper James Kinegak also has his home here.

A well organized congregation, with its own native elders, exerts a considerable influence over a wide neighborhood. Morning services are conducted in Eskimo, evening services in English for the benefit of the white population and the younger generation of Eskimos who have learned English in the U. S. Bureau of Education School. The Sunday School conducts its sessions in English. An adult Bible Class is taught in Eskimo. There is a Territorial School for white children. The entire Territory has adopted the Baltimore County curriculum. The mission operates a saw-mill for the benefit of the natives. The natives bring the trees they catch in the river, brought down during high water, the saw mill cuts them into lumber; the native receiving one-half of the lumber and the Mission the other half for pay. The Mission also has a store. But it does not try to compete with the three other stores in the village. The natives do not use money; they barter. Hence the Mission must be in a position to offer the natives the goods they desire in return for work done for the Mission, such as longshore work or cutting cord-wood for fuel.

There are two roadhouses here, where strangers can get meals and night's lodging. A cup of coffee and a cruller cost fifty cents. No meal under a dol-

QUINHAGAK, ALASKA.

QUIGILLINGOK, ALASKA.

THE REV. A. B. MARTIN

lar. There is a dentist's office, some time ago there was a jewelry store, a privately operated saw-mill, the Government wireless station, home of the U. S. Government nurse, office of the New York-Alaska Gold Mining Company and prospectors are going and coming constantly during the summer season.

The value of the merchandise shipped to the port of Bethel from the States reached its peak value in 1923—$285,267. This present year is expected to show a considerable increase over the last few years, owing to the reported find of platinum at Good News Bay. From Bethel the freight for up-river points is transferred to river steamers, while our "Moravian" takes the goods down stream and into Kuskokwim and Good News Bay.

Quinhagak This, the next largest station, lies on the Kanektok River just off the eastern shore of Kuskokwim Bay. The Church here owns a considerable tract of land. Besides the church and school-house, there are three mission houses, one of which is rented to the Government for the use of the school teacher. We have a large store and ware-house. There are no white people here, besides the missionaries and teachers. The Rev. Ferdinand Drebert is the missionary in charge. Miss Thomas acts as nurse. The nearest Government nurse lives about one hundred and thirty miles away, and the only Government doctor about one hundred and fifty miles away. The missionaries are assisted by several native Helpers. The native congregation is fully organized and sends its "own missionary" to evangelize their heathen brethren. The station has an electric light system, but no other convenience. The water of the river remains clear all summer and hence the missionaries do not have to depend on ice water for drinking purposes. All kinds of prospectors and Government officials pass through here on their way to the mountains and outfit themselves at

our store. The store, under the management of a white man in the employ of the Church, does a very large business and operates a fur-selling agency for the natives on a purely co-operative basis. This is the station where our veteran missionary, the Rev. A. Stecker, spent so many years of his very successful life.

Quigillingok This is our station nearest Behring Sea, on the West Coast of Kuskokwim Bay. The general condition of life here stands considerably below that of the Eskimos further up the river. We have only a mission house and a chapel here, and no conveniences of any kind. The Bureau of Education maintains a school very near our Church. A "trader" runs a store nearby. It is the least developed of our regular stations and the country is terribly bleak. For some years, the station has been in charge of Ivan Petluska and his wife—a full-blooded Eskimo, even though his name is Russian. He lived in the mission house and, though not an ordained man, had complete charge of the work here and supervised the evangelistic work of several assistants in a considerable territory.

Each one of these three places is a centre from which the missionaries and native Helpers start out on their evangelistic tours and each covers an area of several hundred miles. In summer, such tours can be made by boat to villages and fish-camps that can be reached in that way. In winter, trips are made by dog-team, to the villages on the tundra that can not be reached by boat in summer.

The Home and School for Orhpans It is located at Nunapitsinghak (the place of the little tundra) on the Quigtluk River, about three miles from the native village of Quigtluk, about twenty or twen--ty-five miles up river from Bethel. We own a large

main building, a cottage for the Superintendent, a work-shop for manual training, a hot house, a chicken house and a garden on the other side of the river. The personnel includes the Superintendent, the Rev. and Mrs. Charles Moore, Miss Ruth M. Schott as school teacher and Miss Emma Dahlke as nurse. One boy, Albert Romer, has "graduated" from the Orphanage and is now learning to become a deer-herder at Quinhagak. More will be said about this institution later.

Besides these regular stations, our workers have charge of 28 regular preaching places. They are assisted by 13 native Helpers. Most of the preaching places have elders to do some kind of religious work among the people. None of the native Helpers are fully trained. A conference of several weeks for Bible study is held for them every summer. The missionary instructs the Helpers as he meets them individually on his evangelistic tours.

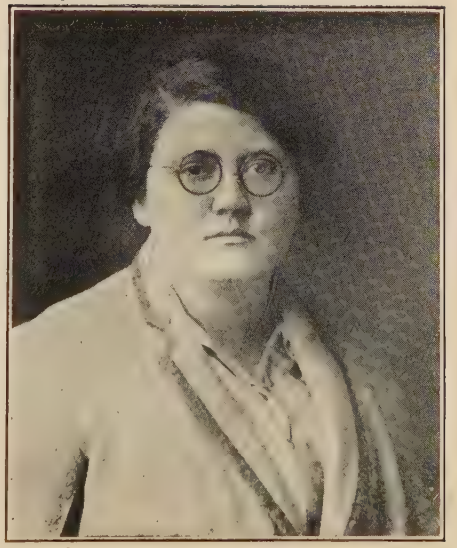
Statistics On January 1, 1927, reports showed a communicant membership of 1254 and a total membership of 2342 and 262 children enrolled in Sunday Schools. Owing to lack of qualified workers, the Sunday School work is greatly hampered. Many times that many Eskimos stand under the influence of our Church. The missionaries must necessarily be very strict in the matter of communicant membership. Several severe epidemics of influenza in recent years have sadly reduced our membership and seriously interfered with the evangelistic work.

Organization It is the policy of our Church to organize the mission fields into more or less self-governing "Provinces" as soon as local circumstances justify it. Alaska is not yet a fully developed self-governing part of the International Moravian Church. It has a superintend-

ent, who with the advice of the workers as expressed in Mission Conferences, exercises authority in his Mission directly under the Board of Directors of the Society for Propagating the Gospel at Bethlehem, Pa. Every missionary in the field has the right of appeal directly to the Board at Bethlehem. The local congregations in Alaska are making commendable headway in self-government as well as in self--support and in sending their own workers out into the heathen country for evangelistic purposes.

AN ESKIMO VILLAGE

Right—Orphanage.
Left—Superintendent's Cottage
Nunapitsinghak, Alaska.



MISS RUTH SCHOTT,
Orphanage Teacher

CHAPTER THREE

The Eskimos

Their Habitat The coast tundra of Alaska is inhabited only by Eskimos. The word is supposed to mean "those who eat raw fish." They call themselves "Yut," which means "people." They are nomads, living by hunting and fishing; hence they populate the tundra sparsely. There are ten square miles for every person. In our field, the Indians never live on the tundra and the Eskimos never settle in the woods in the interior. There are other tribes of Eskimos. The southernmost Eskimo habitat in Alaska lies on the coast of Behring Sea, north of the Alaska Range, and extends northward and eastward along the top of the earth to the coast of Greenland one-third around the earth. A few of them live on the eastern seashore of Siberia. The Moravian Church has Christianized and civilized the Eskimos in Greenland and Labrador and is now working among them in Alaska—the three countries where the Eskimos are most numerous. Across Arctic America, along the uppermost rim of the earth, Eskimos live in small, scattered groups, under terrible climatic conditions and no Christian work is done for them. Rasmussen may be the only explorer who visited these Arctic Eskimos and lived to tell the tale.

"The Eskimauan stock or family constitutes one of the most remarkable peoples of the world. They are noteworthy as the most northerly and most characteristically Arctic inhabitants of America and part of Eurasia; they are conspicuous for the vast linear extent and extreme narrowness of their range—a range merely skirting the coasts of Arctic waters from Greenland to Siberia; they are remarkable for

close similarity throughout their extensive range—in language, beliefs, industries and a peculiar esthetic development—and equally remarkable for dissimilarity from neighboring peoples of other families and most students have been puzzled by the absence of definite social organization and, in some cases, by the absence of fiducial ceremonies." (E. W. Nelson.)

Their Physical Characteristics In contrast to the more northern Eskimos, the Yukon-Kuskokwim natives are rather short and squarely-built, thick-set people. The men average about five feet; the women slightly less. They also show a darker complexion—copper-colored—and rounder faces. The men have a greater growth of hair on their faces; thin beards and fairly well developed moustaches are occasionally seen here, but nowhere else among the Eskimos. Their faces are unusually large and, while never handsome, often indicate strength of character and personality. Children and young women often have round, plump faces and attractive features. The very large, bony, angular features develop rapidly with their very early maturity. They all age rapidly and few attain to advanced age. The cheek bones are higher than in the Indian and they have sharp chins, broad cheeks, thick lips and protruding eyebrows. A peculiar bony ridge begins on the forehead just over the pupil of the eye and extends inward to the median line of the forehead. The bridge of the nose is very low. The legs are short and not very well developed, perhaps because so much of their time is spent squatting in the kayak.

Their Origin Apparently, like Topsy, the Eskimos "just growed." The origin of the race can not be determined. The common idea that they are simply a tribe of Indians is probably incorrect. Undoubtedly a close relation-

ship to the Indians exists. They have no totem poles but totem marks are occasionally tattooed upon the person and rather commonly on their implements. That they are Mongols is generally accepted, largely because of the colored spots along the backbone that are said to mark the Mongolian races.

Prof. H. P. Steensby, of the University of Copenhagen, advances a theory, which has gained the approval of a number of authorities and seems to be in harmony with the folk lore of the natives. It admits the common origin of the Eskimos and Indians, though Rasmussen says, "now there seems to be no resemblance between them, except to the microscopic eye of the scientist." The aboriginal Eskimos developed around the rivers and lakes of the northernmost parts of Canada. Either driven by hostile tribes, or following the caribou, they moved to the coast, probably between Coronation Gulf and the magnetic North Pole. From here they wandered eastward to Labrador, Baffinland, Greenland, and westward to Alaska and the Behring Sea. The abundance of sea and land animals around this sea, enabled the race to reach its highest numerical development here. During the time of the migration, some of the tribes remained at the original habitat.

There are several other theories as to Eskimo origins. One traces them back less than twenty-five thousand years to the Glacial Period, when our ancestors are presumed to have lived under Arctic conditions very similar to that of the Eskimos today. This requires no "Voelkerwanderung;" the Eskimos are today where they have always been.

It is also asserted that the Eskimos are "our contemporary ancestors," or surviving remnants of the Stone Age. Rasmussen says: "We do not have to go far to claim kinship with them, for we recognize them as brothers."

The theory that they originated in Siberia, and by

some unknown cause were driven across Behring Sea into Alaska and eastward as far as Greenland, does not get much support today. The natives of the eastern seacoast of Siberia (the Tchukchi) have a tradition that the Eskimos came into Asia across Behring Sea in comparatively recent times. Eskimo traditions with regard to their origin also go against this theory.

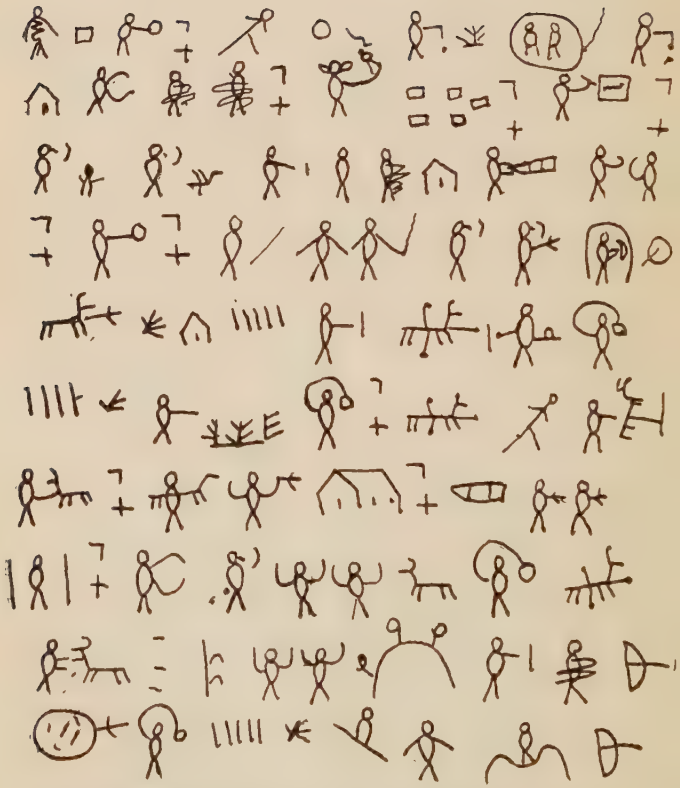
Rasmussen says of the Eskimos: "The Eskimos prove to be human beings just like ourselves, so like indeed, that we can not avoid drawing them into the fold and saying —'these people belong to our race.' The Eskimos intimately studied, are much more spiritually minded, much more likable, than the average man has been led to expect."

Their Numbers Nobody can possibly have an accurate idea as to the number of Eskimos in the world today. Estimates run from 27,000 to 43,000. Mr. Rasmussen's figures are: Greenland, 13,000; Canada, 5,000; Siberia, 1,200; Alaska, 14,000; total, 33,200. The densest population is found between the mouths of the Yukon and Kuskokwim Rivers.

Including the native and foreign-born white population there were estimated to have been living in the Territory in the year 1920, 55,036 people, a decrease of over nine thousand during the previous decade. In 1920, the density of population was 10.7 square miles, or 6,781 acres, to each inhabitant. The number of inhabitants of mixed parentage, white and Eskimo, is given as 2,754. They may some time in the future constitute the "race question" of Alaska. They show the physical qualities of the native mother mostly; they may be somewhat lighter in color, have a slightly higher bridge of the nose and manifest a more alert intellectual nature. Their lot is not an enviable one. They do not wish to be considered na-

The Hole in the Ground and Foundation for a Kashige.

Side-walls, above ground, of a Kashige



A NATIVE'S PICTURE-WRITING OR MEMORY MARKS

tives. The natives do not altogether like them; they call them "little Cossacks"—Cossack being their term for white people. Most of the whites refuse to recognize them as on a par with themselves.

Their Homes
Igloos

Heathen Eskimos live in igloos—and they are not snow-houses. They are dug-outs; the low superstructure being built of poles picked up at the river bank and covered with turf. All winter of course they are covered with snow and they look like snow-houses. A small hole at one side serves as entrance—in winter covered with a skin or a rude shelter of sticks covered with moss. The only window, if there is one at all, is a small one in the roof, covered with seal-intestine stretched tightly over a wooden frame. No furniture of any kind. No stove. No bed. No table. No chair. No sanitary arrangements. Nothing. Indescribable filth. Alive with lice. Terrible odor. Light and heat furnished by a small bowl-shaped piece of pottery, filled with seal oil, extending over the edge of which was the wick of dried moss. A flickering light. Volumes of black smoke. The air may be so thick that the flame dies down and the folks can scarcely breathe. They are afraid of fresh air, even though their ability to endure cold is almost unbelievable. Missionary Kilbuck persuaded some to let him bore holes through the ridge-pole; when he was gone, they plugged the holes shut. When the door is opened by some one going out or coming in, the inrush of air permits the people to breathe more freely and the "smoking flax" to burn more brightly. No use telling them about oxygen—they know the respite is due to the kindness of the spirits who are willing to let them live a little longer. Such an underground hole may be ten by twelve feet in dimensions and be the dwelling-place of two or three squaws and their children.

Their Homes Kashiges The men and larger boys never live in the igloos with the women and children. They live in the kashige, or community house. A hole is dug, three or five feet deep in a deposit of glacial silt and fifteen or twenty feet square. Logs are gathered at the river or bay shore, from which the grinding ice has broken off the branches. These are laid crosswise over the hole in the ground till there is a superstructure twelve or fifteen feet high. In the center, there is a window, a few feet square, covered with seal intestine. The whole thing is covered with glacial silt and moss. There is no door directly from the outside into the kashige. Beginning on the level of the floor they dig a tunnel on a gradual slant so as to reach the open air about fifteen feet away. Over the opening they build a storm shelter. In some places this tunnel is below the level of the floor, so that you emerge from the sub-cellar which is their home. On hands and knees you crawl through this tunnel in or out of the kashige. Here the men live, work, eat, sleep, loaf, gossip, chew and smoke tobacco, take their sweat baths, here the village gathers for feasts and festivals, here the missionary keeps religious services and preaches the Gospel. It is a smoky dirty hole. But it is much better than the igloo—the best the Eskimos had, till the missionaries showed them a better way of building houses. During the summer they live in tents at the fish-camps.

Their Dress Before their contact with the white man, they wore fur only for clothing. The outer garment for men and women is the parka, a fur smock, put on over the head, reaching below the knees and often to the ankles. The style is different for men and women. It is provided with a hood to be used in bad weather. Under this, the men wear fur trousers reaching from the an-

kle to the hip, where they are fastened around the waist by a draw-string in a loop of skin sewed along the edge. Their socks are of deer skin or woven grass, over which skin boots are drawn. The lower garments of the women are combined boots and trousers reaching to the waist. In bitterly cold weather, they sometimes wear these garments with the fur inside, or perhaps even with another set over them with the fur outside. Waterproof coats are made from the intestines of seal and boots of fish-skin, though the fur boots also are watertight; they are worn mostly in winter. For thread they use the sinews from the reindeer's leg, which are very absorbent. Hence as soon as they come into contact with water, they swell and thus prevent water from seeping in through the needle holes. Mittens are made of skins of dogs, reindeer, wolves, cormorants, hair-seal and salmon.

Those Eskimos who have been in contact with the white man and are good enough hunters to have fur to exchange for it, wear white man's clothing in summer. Many of them cover these with the Kashbuk, a garment made of various kinds of cheap, colored cloth, sometimes of waterproofed cloth, made in imitation of the fur parka. Along the main centers of the white man's influence, many Eskimo girls are dressed in the latest American styles, usually in flashy colors.

Personal Adornment The men do not pay much attention to that. Originally they wore the labret, made of stone, bone or ivory, inserted into holes pierced through both ends of the lower lip. Similar adornments were suspended from a hole in the nasal septum and from the lobe of each ear. The ridicule of white men has effectively killed that custom. Men, women and children may carry on their clothing all kinds of strange objects, charms to keep off the evil spirits.

The women ornament their parkas, cut them up along each side, so that in front and behind the skirt hangs down in a long, broad flap. The hoods are bordered with wolf and volverine, as well as also the ends of the sleeves and the lower edges of the garment. Differently colored skins are used to produce a beautiful appearance. Sometimes squirrel tails of various colors are sewed upon the garment according to a pattern. Rows of beads, of ivory or bone are used for decoration. The Eskimo woman likes to look her best. The ladies of the missionary force say that when the native women take to making dresses American fashion, they always use the bright colors, but usually show very good taste in the combinations of colors they choose. It is almost unbelievable that they used to do their sewing with nothing but a sharpened piece of bone for a needle and nothing but animal sinews for thread. The raw fur was chewed in the seamstress's mouth till it was soft enough to force the bone-needle through. Now they use steel needles and thread.

Occasionally one finds a woman whose face is tatooed; the common pattern is lines drawn from the corner of the mouth across the chin.

Eskimo combs were made by cutting slits in pieces of deer horn, walrus-ivory or bone. Those who combed their hair, parted it along the median line and braided it with strips of fur or a string of beads, latterly even with bits of colored cloth.

Belts are furnished by the reindeer—the incisors. Rows of teeth are sewed along a strap of rawhide, one overlapping the other like scales. Belt buttons are made from ivory, bone or reindeer horn, or from the tooth of a bear or walrus. The belts worn by the men may be simply rawhide, or more often made from the skin of a wolf's foot, the claws left on. Bracelets are made of seal skin with beads of ivory.

Their Diet They are raw fish eaters indeed. Their main diet is fish, dried, frozen, rotten or fresh including heads and tails, sometimes boiled, and the blubber (fat) and flesh of the seal, walrus and beluga or white whale. In season, squirrels, and sometimes rabbits, ducks, geese and their eggs, reindeer and bears are used for food; sometimes the meat is boiled in sea-water for the salty flavor. Fowl is preferred when no longer fresh; a semi-putrid condition is not objectionable. In summer, they find several varieties of tundra berries, mostly blueberries (huckleberries) and salmon berries and frozen cranberries are stored for use in winter. A few weeds grow along the water-courses, of which they eat either the vines, leaves or roots. They have never heard of vitamins in vegetables. The river natives have learned from the white man the use of potatoes, turnips and onions. They are fond of tea, sugar and "pilot bread"—a kind of hard tack (ship's biscuit). The use of flour for a kind of pancake is rapidly increasing. Men and women use tobacco, the women mostly as chewing tobacco, the men both smoke and chew. They practice cleanliness with reference to food as little as in other respects.

Health Conditions The Eskimo lives a hard life. The climatic conditions are terrible; the winters are very long, dark and frightfully cold. The summers are very short and very wet. The men are constantly exposed to the weather in hunting and fishing. In summer, the moist atmosphere, the constant rain, the soggy tundra, their work as fishermen, subjects them to constant drenching. The women and children live in the horrid atmosphere and filth of the igloo. Deplorable sanitary conditions prevail in the heathen villages. There are no sanitary arrangements of any kind. During the winter it is almost impossible to get water in larger quantities, because all bodies of

water, except the deep rivers, are frozen to the bottom. Many natives have never yet seen a doctor or dentist. The Governor of Alaska, in a recent Annual Report says: "So far as sanitation and hygiene are concerned, they are not much better off than they were before the advent of the white man."

Accidents occur frequently, causing the second largest number of deaths in the Territory. Cuts, bruises, sores, skin diseases, boils, insanity, diphtheria, measles, influenza, trachoma, pneumonia, rheumatism and especially tuberculosis are the commonest diseasese. Venereal diseases are very common along the Yukon but as yet do not greatly affect the Kuskokwim natives. They show no resistance to influenza and tuberculosis—they usually die from the former and always from the latter. Fortunately the Kuskokwim natives avoid the use of liquor, though in other localities "fire water" has done terrible injury. They are not long-lived. The women especially die early.

They practice very little that could in any way be called treatment for disease. They have no idea of the medicinal use of herbs, after the Indian fashion. Rubbing, blood-letting and a few methods too disgusting to describe constitute the sum and substance of their therapeutic knowledge. They know that oil will act as a laxative, but as it is a regular article of food, they must take extremely heavy doses of it. An aching tooth is removed by placing the point of a deer horn against it and striking the other end of the horn with a heavy object used as a mallet. As they ascribe all sickness and pain to the influence of evil spirits, and as shamans alone have power over evil spirits, the hocus-pocus performed by the shaman is all that is ordinarily done for the sick.

Death and Burial

Death in a heathen family may cause terrible howling. They have only indefinite ideas about future life; such as they have can only fill them with fear. There seems also be the fear that the spirit of the departed might return to the igloo and cause another death.

When a man dies, his soul, or shade (tarnera) abides by the corpse for four days; a woman's tarinnera does not leave till the fifth day. No one knows positively why there is this difference in time; some very amusing answers are given to the inquirer and some that are not at all flattering to women. During those four or five days, no one in the village dare do any noisy work, least of all use any sharp instrument such as an axe or needle. The very sane reason for this is, that the shade might be disturbed in its efforts to get into the lower regions, or even be injured by the sharp instrument and in either case it would return and cause misfortune, sickness or death. The shade does not cross a body of water; hence necessary work such as chopping wood, may be done on the ice, or in summer, on the other side of the creek, river or lake.

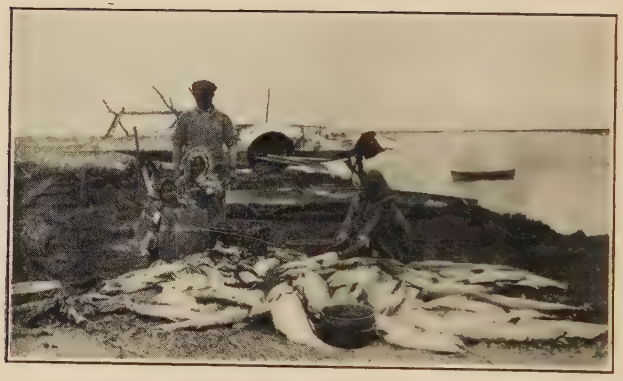
Immediately after death, the corpse is dressed in the best clothes obtainable and then drawn into the proper posture for burial. The posture varies in different localities, but before contact with the whites, it was never in the natural, full-length position. The body is placed in a sitting position, the heels are drawn tightly against the hips, the knees pressing against the chest. The elbows are kept against the sides of the body, the forearms are bent, so that the hands clasp the abdomen, the left hand and arm against the body. Then it is wrapped in grass mats or fur and tightly bound with raw hide. It is then lifted through the smoke hole or window in the roof, or through a hole torn in the roof for that special

purpose, which is at once closed again. It is never taken out through the regular entrance. For the shade is following the corpse and might find its way back again into the igloo and cause another death. The shade is fooled when it comes back to the hole through which it emerged and finds the hole closed. And yet during the feast in honor of the dead, they open the window in the kashige and by name invite the shade of the dead to return.

The corpse is taken to the driest spot that can be found on the tundra near at hand. Here lies the rude burial box made by the male relatives out of drift logs. Into this box it is placed; if a man, his pipe, flint and steel, tinder, snuff box and some tobacco may be placed under his elbow; if a woman, her work-bag, thread and needles and fish-knife are placed within. Then rough logs or planks are placed on top to weight it down. A man's paddle, rifle, fox-trap, etc., and a woman's bracelet, deer-tooth belt, wooden dish and cook-pot, are fastened to a post erected close to the grave-box. The implements are for use in the other world; it is also suposed that the natives are afraid to use the tools of a departed one for fear his shade might cling to them. Food is given along for the long journey into the other world. In some localities, totem marks are fastened to the box. Monument boards may be erected, to which are fastened horrid-looking images and masks, probably to serve a double purpose -that of memorial images and of scaring away evil spirits. They never bury the dead—that is something the missionaries had to teach them. The glacial silt just below the moss is perpetually frozen and with their poor implements it was next to impossible to dig graves.

Originally, corpses were not put into grave-boxes; they were laid out on their backs upon the tundra, full length, and two thin stakes were driven into the ground, one on each side, at such an angle that they

KASHIGE, WITH A GROUP OF PEOPLE ON IT.



"Green" Fish. Squaw ready to "split" them

Drying Fish on the Rack.

crossed over the face. Often the grave-box is elevated about four or five feet by being placed upon stakes driven into the moss. The grave-box soon falls upon the turf and remains there. Nowadays the natives often make a rude box in imitation of a coffin, in which the corpse is deposited upon the tundra, sometimes very close to its former igloo. The Christian Eskimos bury their dead in home-made coffins. The fear of a corpse in some places is so great that the relatives dress a dying person in the burial clothes so that the body may be removed immediately after death. The Christian view of death must be placed alongside of customs like this in order to understand what a blessing our Christian faith really is.

Domestic Relations Unlike the Indian, the Eskimo has no taboos and no customs with regard to courtship and marriage. Courtsh'p and marriage did not exist. A couple live together without mutual, religious or tribal obligations. Parents usually settle the matter for the younger children. Child marriage was not unknown. Adults take care of the matter for themselves. The parents of a baby girl, who have no sons, may arrange with a family which has several sons, that one of the sons shall live with them and ultimately become the husband of the girl. A boy may decide that he would like to live with a family which has a girl, perhaps only four or five years old. He takes his clothing and playthings, and with a fine suit of clothes for his future bride goes to the family which he has adopted. He is practically a son of the new family till the girl arrives at the age of puberty; then he becomes a son-in-law.

There is no tribal law againt polygamy or polyandry. They do not occur frequently. The difficulty of providng food and clothng acts as a deterrent to polvgamy.

The first matrimonial venture often proves a fail-

ure. If a couple live together till a son is born, there is good prospect that they will continue to live together. A man may leave his squaw for any or for no reason; because she is unfaithful to him or is a scold or is niggardly with food. A squaw may leave her husband if he is cruel or is a poor provider. Courtship by violence, stealing women or killing their male relatives is now entirely unknown in the Kuskokwim District, though practiced by heathen Eskimos in the Canadian Arctic. The horrible fear of the shaman and the evil spirits he controls, is still used to force a woman to an undesired union with a man.

Practically obsolete, fortunately, is the terrible custom of considering an expectant mother unclean. Even in winter, she would be placed in a rude brushwood shelter, covered with snow, all alone on the edge of the village, sometimes for months. Her husband would bring food to her and hand it in to her through a small opening. If the baby happened to be a girl, she might be subjected to terrible abuse. Girls are considered a burden; they can not become hunters and fishers, and yet require just as much food and clothing as boys.

Girl babies were exposed more frequently than boys, either because the child was illegitimate, or was one of a pair of twins or was born too soon after an older child—Eskimo mothers nurse their children three or four years—or because there is shortage of food, or because the girl is unwelcome. They throw them out in the cruel winter weather, naked, with their mouths stuffed with snow, so they can not hear their cry. In summer, they throw them into a clump of alder brushes, the mouths stuffed with a bunch of dry grass or moss. This dreadful habit is no longer practiced in the Kuskokwim district.

On the other hand, Eskimos often show a real love for children. Childless families often adopt a child,

usually a boy—but for a very peculiar reason. When they are dead, the adopted child will make the customary feast and offerings to their shades at the feast of the dead.

Families ordinarily are small. A high infant mortality may be the main reason for this. The mother does not know how to care for babies. Soon after birth, the baby may be rubbed with a big hand full of blubber and not be washed in any other way for a very long time. When a mother weans her child, at three or four years of age, she chews a piece of dried fish till it is reduced to pulp. With her fingers she then transfers it to the mouth of the child. Milk was entirely unknown to heathen Eskimos.

Continence was not expected of either sex. Before a man and woman agree to live together, each sex has perfect liberty. After such agreement, the woman's virtue is controlled by her husband. She must obey even his command to part with it. In this respect, a wife is considered the man's property, to do with as he pleases. Rasmussen describes in detail a heathen festival called "Tivajuk," "The Great Rejoicing," which is a game of changing wives. Changing wives for a short time occurs commonly. Two men living in different villages may make a bond of special friendship, become brothers by adoption. They call each other kin-ig'un. When one visits the other, he shares his kin-i-g'un's conjugal rights. No wonder that chastity was almost unknown. When a man catches his squaw in unfaithfulness, he may beat her, if he can, or he may not. He seldom bothers the co-respondent. It may lead to a fist fight, if there previously existed ill-will between the men. Tradition says that of old when a husband and a paramour quarreled, the neighbors disarmed them; a fist fight or a wrestling match was then staged—and the victor in the struggle claimed the woman.

The women are unbelievably shy and modest in

their relation to men. The men appear to lord it over the women in a shameless manner. After she reaches middle life and has a number of children, her freedom to leave a man as she chooses has no more meaning. Children go with the mother and no other man will make himself responsible for her and her children. She is at the mercy of her man. On the other hand, some missionaries assert that the subserviency of women in the home is not nearly as great as it seems. They know how to fight for their personal rights—and sometimes violate their husband's rights. In the heathen condition, life was particularly cruel to women, they died young and the relative scarcity of women gives them an advantage over the men.

The division of labor among men and women is well-defined. The lower you go in the scale of civilization, the more strict you will find custom in this respect. The men hunt, fish, make the wooden frames for sleds and kayaks, and make their necessary implements of wood, bone or ivory.

Woman's work can hardly be called "housekeeping" in any civilized sense. She does no scrubbing, dusting, baking, beautifying the home with pictures or flowers or any of the thousand duties of the homemaker. She does a great deal of sewing on the fur or fish-skin clothing and the waterproofs made of intestines. Formerly she had to chew the raw fur to make it soft enough to pierce with her needle made of sharpened bone. She scrapes the raw hide. She stretches the prepared skin over the frame of the kayak and sews it on. She gathers sticks of wood for the fire when food is to be cooked—or to boil the water for the tea which the Russians taught them to like. She has to drag the water from the river, creek or lake, or melt the snow. She keeps the stock of frozen fish thawing near the lamp and cuts up the supply of dog food. Blubber has to be pressed and the oil beaten for the lamp,—where gaso-

line has not displaced it. She must "split," dry, smoke and store the winter's supply of salmon. She fills the "poke" (a seal skin turned inside out) with the fat of the seal, walrus or white whale. She cares for the children—the youngest one carried in a sling across her back or riding pick-a-back, the two little legs dangling down in front over the mother's hips, the child holding on to the mother's fur collar. Her work never ends; next to the dogs, she is the beast of burden but in spite of it all she seems to be happy in her work.

Parents train the children for their life and work as adults. They had nothing that even faintly resembled schools. The girl learns from her mother, the boy from his father. The girl learns how to sew, to "split," dry, smoke and store fish, to skin the seal and store the blubber in a "poke." They help their mothers take care of the younger children and gather sticks for the fire. The boys learn how to swim and dive, to handle the kayak, to harness and drive dogs, to throw the various kinds of spears, hunting and trapping land animals and to catch fish and sea animals, and the seal under the ice and the walrus on the seaward edge of the ice. Endless taboos, rights and ceremonies must be learned in connection with hunting and killing of animals, preparing skins for clothing, etc. All creatures have souls and multitudes of spirits surround every human being. These must not be injured or offended. Even a person's name is derived from a deceased ancestor and carries with it the namesake's qualities. Better not pronounce your own name; if your name is asked, get some one else to answer the question for you. There is a fundamental distinction between land and sea animals; therefore do not use sea implements for hunting on land and vice-versa. Footwear used for hunting caribou is taboo for hunting seal. Caribou objects to women, therefore certain parts of the car-

cass must never be touched by a woman. Special rules for walrus hunting. Amulets contain mystic power. There are magic words which nobody else dare know. The Eskimo child had a lot to learn; the pity of it is that most of it was not true and much was harmful.

Discipline A mild people—these Eskimos. The terrible things of which they were guilty in their heathen state, such as exposing children and aged people, must be charged to obtuseness, not to wilful cruelty. They are fond of their children, especially of the boys. The youngsters do practically as they please. Self-control and self-repression do not figure in the educational psychology of the Eskimo. He has never heard of self-expression, either, but that is the foundation of their heathen training, as well as of some other that is at any rate not called heathen. A child is very seldom whipped; when it happens it us usually done by an angry mother. Some authorities claim they are afraid to punish a child, for a very strange reason. They believe the spirit of the dead returns to live life over again in the body of a new-born child. It may be the spirit of one's own ancestor that has returned in the person of a little child. To spank such a child would mean spanking one's own parents or grandparents—and even an Eskimo is supposed to know that is not right. Whatever the reason, children grow up undisciplined and often misbehave sadly, but strange to say, by the time they are about twelve or fourteen years of age, they are just as mild, shy and humble as their parents. Who will now decide whether heredity or environment determines the nature of man and what influence education exerts upon character?

Play and Playthings They have games for out-door amusement in summer and for indoors in winter. Men and women scarcely ever play together; nor is much play going on when a visitor is present. In some places they have learned to play cards from the white man and have become reckless gamblers. This is not specially prominent along the Kuskokwim.

Their games are all very simple, such as throwing darts the size of a lead-pencil into a three inch wide hole in the top of a block of wood or piling sticks like matches on the back of the hand, then removing the hand and catching the falling sticks with the palm of the same hand, or using the sticks to play "jack-straws," or throwing a six-inch ring of twisted grass over a stake, or top-spinning, or a very primitive form of foot and hand ball. The ball is made of hide stuffed with dry moss or deer hair. Rope-jumping, blind man's buff, hide and seek, and tag are played in various forms. Tests of strength and endurance were more popular formerly than they now are, such as wrestling, tossing on walrus skin, knee-walking, tug of war, arm, pole, finger, foot, and neck pulling, and head pushing. Boat racing, dart and spear throwing still are very popular.

The boys have toy hunting outfits, bows and arrows, spears and darts, models of kayaks, umiaks, sleds and dogs, snares for birds, traps for mice, and are fond of foot racing, jumping and top-spinning.

The girls have models of their very limited household utensils and in their rude way play housekeeping. They play all the games the boys do. They possess rude dolls of wood, clay, bone, ivory or skin—very clumsily made. They are fond of story-telling; they repeat the fairy tales endlessly, the story-telling knife being constantly used for making gestures or illustrations in the sand.

The missionaries have introduced all the games of which white children are fond. At the regular stations, they have erected swings and parallel bars for summer amusement. Men enjoy the swings as much as the children.

CHAPTER FOUR

The Eskimos (Continued)

Their Economic Condition

The Kuskokwim natives obtain their food and clothing with comparative ease, more easily than their brethren further north. Unfortunately, besides food and clothing, there is very little else they can have. Fish are plentiful, unbelievably so. Since they have big nets, they can easily catch in a short time in summer all the fish they need for drying for the whole winter. Fur-bearing animals still are adequate for their needs. Some fear that the use of steel-traps and high-powered rifles will soon deplete the supply; others think in spite of these, the game laws enforced over the more hospitable sections of Alaska will tend to increase the supply. The winter of 1927-8 was one of the best fur seasons ever experienced. The men of a certain village captured 47 belugas in one afternon. Three natives killed 32 seals which they found marooned on a mud bank.

It is not always quite as easy as that. Those natives who can not "stake" their nets (fasten one end to the shore) must drag the nets in the river or bay. Winter hunting means great exposure to cold. For land animals, it means trudging long distances through the snow to the traps, or in these modern days, stalking the game with rifle in hand. To get the seal from under the ice, he must stand for hours on the ice in the fearful temperature, with eyes glued to the seal's "blow-hole," so as to be ready the moment he appears to breathe, to drive the spear through the blow-hole into the seal's head. He may have to paddle about in the boisterous waters for many weary hours, waiting for a chance to shoot and harpoon a seal. Hunting the walrus on the edge of

the ice, where it joins the open water, or on great floating ice-blocks, is dangerous as well as exciting business. Relatively, there are just as many fatalities in the Eskimo's first business as in the white man's industrial centers.

In years gone by, one heard much of the danger of the race dying out by famine. That danger was used as the appeal to have the missionaries come to their rescue as well as for the introduction of the domesticated reindeer. There have been terrible cases of famine. In the winter of 1879-80, two-thirds of the people of St. Lawrence Island died of starvation. In July, 1881, the U. S. Revenue Cutter Corwin visited the Island. Only one dog was found—all others had been eaten by the sufferers. At once place, 200 corpses were found. The absence of children's bodies raised the suspicion that they had been eaten by th adults. The cause of the famine is definitely known. These people used to get their winter's food from the great herds of walrus that travelled southward through Behring Sea on the first ice-floes in fall. This migration lasts only a few days. That winter, the Eskimos obtained a big supply of liquor a few days before the walrus passed by, and the natives were too gloriously drunk to catch any of them. Famine may be induced by causes for which the Eskimo is not responsible. The run of fish may be poor, or the weather too wet and cold to dry the fish, or influenza may prevent the men from hunting and fishing at the right time, or the game may be scarce, or the natives may have given away their whole supply at a potlatch, perhaps followed by a spell of weather which renders food-getting impossible. Ordinarily, however, nature has supplied food for the Eskimo in superabundance.

But civilization requires more than food and clothing; and yet that is about all the Eskimo can obtain. He has very few implements and his habitat pro-

duces little besides animal food. He lives where the land ends and the ice begins. The Ice Age has not yet terminated up there. He lives on a glacier, with only a few feet of glacial silt or moss between his feet and hundreds of feet of ice or perpetual frost below him. He had not much stone or metal for his implements and not much wood. His spears of wood were tipped with bone or ivory. His arrow-heads were made of the same material. His needle, a piece of sharpened bone. Sinews from the deer's leg for thread. A sharpened bone for a knife. His ax, a walrus tusk. A bladder or stomach for a water bottle. Bags of fish-skin, fur or grass. Raw-hide or seal-skin for cord. Just a beginning of pottery—for lamps, mostly. Dippers, ladles and spoons of spruce wood. Wooden dishes and tubs. Only the Indian method of starting fire. Snow-shovels of wood or bone. Mallets of deer-horn or wood, for breaking ice from the fish traps or sled-runners. The canine teeth of small animals, fastened to a wooden handle, for work on ivory, bone and deer-horn. Deer antler the only polishing and finishing tool. The tooth of a beaver the only gouge or concave-bladed chisel. The hollow wing-bone of a goose for a needlecase. Bags of reindeer ears for "housewives" or sewing-baskets. Thimbles of tough seal skin. Whalebone for certain parts on the sled, boats and other implements. Dogs the only beasts of burden and frail boats of skin or bark as the only means of water transportation.

Still worse is the utter impossibility of road-building, of agriculture, of stock-raising. Other forms of industry and commerce are also almost unthinkable, at any rate as long as the population is so small. For many miles inland from the shores of Behring Sea there is no ground on which to have a garden. At Quinhagak, the missionaries carried sand from the river bank to a selected site before gardening

could begin. At Bethel, there are larger deposits of glacial silt, which can be turned into fertile gardens by burying humus. Only hardy, quick-growing vegetables can be raised. Almost all of them must be started indoors. The natives take little interest in vegetable food.

The Federal Government forbids commercial fishing and the export of fish from these two great rivers. This is to protect the food supply of the natives as well as the supply of salmon for the American trade, caught in other Alaskan waters. Residents may catch all they need or for sale to their neighbors. There is little trade in dried fish—white people buy them for dog food. The price averages about 8, 10 or 12 for a dollar, great big fish. Even where there are fish canneries, natives can not earn much. The companies bring their laborers as well as their supplies, from the States. The natives do not prospect for gold, nor are they acceptable as laborers in the gold mines. Labor is imported from the States. There is not much else for them to do. At a few places, they may get a few days' work in loading and unloading ships. A few of them earn a precarious living by weaving grass mats and baskets, making ivory trinkets, cutting wood or ice for white folks, or by making models of kayaks and dogs and game animals—but the tribe can not exist on such industry.

There remains the barter with furs. Furs that are not needed for clothing or bedding, are taken to the trader, who gives them credit at his store. The poor native may be cheated terribly. A dishonest trader may offer him a high price for the fur but give him only a small quantity of goods—not nearly up to the value that was promised. Only too often it really is a "skin game." The favorite articles taken by natives in barter for furs are tobacco, tea, sugar, pilot bread (hard tack), brightly-colored dress goods,

sweaters, rubber boots, rifles and ammunition, cooking utensils, outboard engines, hand-sewing machines and victrolas. The three articles named last are not common. It takes a mighty hunter to supply such luxuries.

The native does not have the sense of property, nor the virtue of providing for future needs. If he has more than enough to satisfy his present needs, he shares with his neighbor. They have a strange festival, to which they invite the neighboring villages and when the guests depart, they take everything with them that the hosts own.

Their nomadic manner of life also counts heavily against their economic improvement. Rasmussen tells of five tribes near Pelly Bay, numbering 259 people, whose hunting ground contains 125,000 square miles—three times the size of Denmark.

The magnificent totals listed in a previous chapter with reference to the capital invested in and the return from fisheries, mining, lumbering and fox-raising, mean very little, next to nothing, to the Eskimo and the Indian. Even the white folks who live in Alaska complain that the profits of all industry in the Territory go "outside," i. e., the owners all live and spend the profits in the States. That fact interferes seriously with the economic development of industry. A few whites live on the tundra for altruistic reasons. No other whites could be expected to settle there, except such as are lured by the "get-rich-quick" ambition—and they often are bitterly disappointed. But the poor native never had anything to expect except to eat fish and blubber and cover himself with animal skins until his body was laid on the tundra and his shade went to the spirit land, the thought of which troubled him so much.

The Reindeer Dr. Sheldon Jackson, pioneer Presbyterian missionary in Southeastern Alaska, receives the credit for the introduction of domesticated Siberian reindeer into Alaska. His motives were very definite and very noble. To save the natives from starvation, caused largely by the wasteful and destructive methods practiced by big American companies in hunting the seal and whale and catching the salmon, to "change the native from a hunter to a herder," to give the native a regular trade and an assured income to raise him in the scale of civilization. He claimed that all religious, educational and civilizing effort would ultimately be wasted, because the Eskimo would perish unless some plan like this would be put into operation. The U. S. Congress appropriated $6,000 for this purpose on March 3, 1893—after bills to that effect failed in two previous sessions. Dr. Jackson raised $2,500 by private subscription in the summer of 1891. On September 21 of that year, 16 head of reindeer were landed at Unalaska. This small beginning was determined on in order to disprove objections raised against the plan, that it was impracticable, that the superstitious natives of Siberia would not permit their reindeer to be taken away, that reindeer could not survive transportation by ship, that the Eskimo dogs on the coast would kill them, or the Eskimos kill them for food. In the summer of 1892, this little herd was found to have stood the winter splendidly. The "impossible" had been done.

With the Government appropriation, larger numbers of animals could be transported to the mainland. "Teller reindeer Station" was founded at the head of Port Clarence for the first herd. It is so far north that some one has said that if a pendulum were suspended from the North Star, it would swing almost directly over this station. On July 4, 1892, the

"Bear" brought 53 reindeer and four Siberian herders to this station. Later seven Lapplanders were imported to teach the Eskimos to become deer-herders. The last reindeer were transported in 1902, in which year, after 1,280 had been taken to Alaska, the Russian Government placed an embargo on this business—but too late to keep reindeer out of Alaska.

The mission stations alone could care for the herds, with a view to training reliable apprentices among the natives. The Government appealed to the missions to undertake this work for humanitarian reasons, and they all agreed. The Government agreed to furnish the mission station with one hundred or more animals as a loan for five years, the same number to be returned at the end of that period. The missions agreed to clothe, feed and train the herder boys and at the end of four years give the apprentice 50 animals and two hundred dollars in cash. A certain proportion of the increase was to become the property of the mission. Two other kinds of herds were later established, one entirely under Government supervision. After a few years' experiment, it was shown that the mission herds stood first in efficiency and economy, that "the Government stations apart from missions cost about three times as much as those under their care."

When the herds became large, a departmental ruling in Washington forbade the missions from selling to white people the does which had become their property according to the contract. The Lapp trainers were under no such restrictions. They came on a salary contract. They could buy from the natives and sell as they pleased. The missions had constantly to divide and subdivide their herds to start their apprentices as independent herders and could not sell the few surplus does they had. Some years ago, the mission protest caused a reversal of the departmental

ruling against the sale of mission deer, but in the meantime the supply of deer had far surpassed the demand. So the Kuskokwim mission has large and expensive herds of deer and does not know what to do with them. In this district, the Government only began in the winter of 1927-8 to take any interest in organizing the reindeer business with a view to commercializing the industry. This is done primarily for the benefit of the native, but the mission herd is allowed in the "community herd" under Government supervision.

Dr. Jackson's experiment must certainly be called a great success. The reindeer thrived in Alaska more than in its original habitat. The annual increase has been up to 44 per cent. Dr. William Hamilton, Acting Chief of the Alaska Division of the Bureau of Education, recently estimated the number of animals in Alaska at 300,000. Others have guessed at a half a million. Nobody really knows, but there are a tremendously large number of them. Elektuna, the first Eskimo to own a reindeer, was still living a short time ago and owned 800 animals.

The Government asserts that two-thirds of the deer are in the possession of natives. This is not true in the Kuskokwim region. There are far more Eskimo than white owners, but the larger number of deer are owned by Lapps. One of the largest Eskimo owners is James Kinegak, of Bethel, who has a herd of approximately three hundred. In his Report for the year 1925, the Governor of Alaska writes: "Within less than a generation the reindeer industry has advanced through one entire stage of civilization the Eskimos inhabiting the grazing lands from the polar regions to the North Pacific Ocean; it has raised them from the primitive to the pastoral stage, from nomadic hunters to civilized men, having in their herds of reindeer assured support for themselves and opportunity to accumulate wealth." This is rather hard

on all the other forms of work carried on by the U. S. Bureau of Education and on the influence of the mission, which antedates all of these humanitarian efforts. On another page of the same Report we read: "It is believed that no great improvement in the deplorable condition of the native races is possible until some form of Territorial contact is made with the various services and agencies engaged in medical relief among them." All is not yet glory in Alaska.

The fact is, that till "community herds" were organized in the fall of 1927, the small herd owned by an Eskimo was a liability and not an asset. In case of need, it would indeed supply him with food and clothing. But he could not sell his surplus deer. Not to his neighbor, because he either had a herd of his own or could shoot wild game. Nor to the white dealer, for he bought in large lots from the big herds —not a few stray deer from tiny herds scattered all over the magnificent distances of the tundra. Worse than that; the small owner had to hunt, fish and trap as his forefathers always had done. If in the mean time he allowed his herd to run, it would be lost to the wild herds or to unscrupulous herders. The only other thing to do was to hire a deer-boy, and that cost money. It is hoped that the experiment now in progress with "community herds" under Government control will remedy this unfortunate situation.

There is not a herd in Alaska, not even the large herds in white ownership, that can be called a business success. The demand for reindeer meat in the States is not great; the cost of handling meat and transportation make a profit impossible. A reindeer can be raised at an average cost of about a dollar a year and is butcherable at three years. The average weight is one hundred and fifty pounds. At present, the price of reindeer in Alaska is low, from ten to fourteen dollars apiece. But the "fresh" reindeer, which the "ultimate consumer" in the States gets

may be from six to eighteen months old. The carcass had to be shipped from five to ten thousand miles and kept frozen all that time. The animals must be butchered in the early winter, but can not be shipped till the next summer, for Behring Sea is frozen all winter. During the summer, a supply for the next winter must be procured. Possibly canning in commercial quantities may be the solution of this grave problem. The missionaries have successfully canned the meat for their own use for many years. Experiments in canning in larger quantities may be made at Bethel in the near future.

Economically much has been accomplished for the Eskimo,—but his preseent condition does not represent a high order of civilization, and it is not at all evident how he will obtain the material means necessary to approximate the social and cultural standards of the civilized world.

Eskimo Wars Until approximately a hundred and twenty-five years ago, inter-tribal wars and wars with the Indians of the interior, were very common and as ferocious and cruel as might be expected. To the credit of the Eskimo it must be said that he had sense enough to "outlaw" war long before the white man seriously thought of doing so. The method is so simple that a great many people still think it is too simple to be seriously considered by sophisticated people. The legend among the Kuskokwim natives tells of bitter fights between themselves and the Yukon people. The northern enemies were almost uniformly successful, till the southern warriors were almost annihilated. The few remaining braves decided on a final attack on their northern enemies. While these were sleeping in their dugouts not far from the present village of Quinhagak, the Kuskokwims stuffed big bundles of dry grass and moss into their underground passageways, set them on fire and brained the Yukon

warriors as one by one, half-choked with the dense smoke, they tried to escape from their fire-filled holes in the ground. Then both parties were willing to come to terms. They agreed to destroy their war-spears, clubs, bows and arrows. They did so and since then there have been no wars.

Social Life Nomads are not expected to develop a great love for home or elaborate social habits. The nomad Eskimo, however, always has a home, wretched as it is, at the permanent or winter quarters and it is nearly always at a village. He loves his home and neighbors and they spend much time together in their winter villages. Their social life expresses itself in their games, to which reference has already been made and in feasts, festivals, dances and ceremonial observances.

Music and Dancing They are fond of music—such as it is—especially for their festivals. The men keep up for hours a queer, doleful, monotonous chant while travelling on the water or while the women dance in the kashige. Some of their songs are nothing but a series of meaningless syllables, sometimes they glorify some event of the past or ridicule some individual or event. A white visitor tells of the excruciatingly funny mimicry, by a group of natives, of the antics of a "cranky" outboard engine. The shaman regularly makes the men chant during the earlier stages of "making medicine," while he is working himself into a trance. To keep time, the chanting is accompanied by the beating of tambourines, rudely constructed of bladders tightly stretched over spruce-wood frames.

Both men and women dance but never together. Most of the dancing is done by the women, while the men do the droning and the drumming. The women

keep the feet motionless on the ground during the dance and sway the body and gesticulate with the arms in time with the music. Some of the movements are made simply to be graceful, but mostly they imitate the work of men or women, such as seal hunting or kayak making. When the men dance, it is often done to mimic and ridicule the women. Their performances are apt to become grotesque and occasionally disgusting.

Festivals The Eskimos observe a number of festivals, feasts, dances or games. They always come in winter and most of them were originally masked occasions. They are marked by great hospitality—visitors are invited from neighboring villages. Feasting, music and dancing and ceremonial performances in connection with the shades of the dead and the fear of the evil spirits, occupy the days and the nights of the duration of the feast. Hosts and guests exchange gifts. Mostly the guest gets the best of the bargain; the host may have neither food nor clothing left at the end of the feast. The idea of religious worship is never present, though some of them are undoubtedly expressions of their religious fears and hopes—all connected, not with God, but with the evil powers they dread so much. The Christian Eskimos have not yet been able to come to a general agreement as to the proper attitude towards these native fesitvals. Some Christians claim that as now celebrated in the more advanced sections of the Eskimo world, there is nothing intrinsically wrong in them—the old superstitious ideas and disgusting practices having been eliminated. Certainly the feasts bring social joy into the uncommonly hard life of the native during the terrible Arctic winter, and therefore they see no wrong in enjoying the innocent native festivals. Other and more strict Christians fear that participation in any of these festivals might weaken their testimony for

the Christian life—for originally they surely were disgustingly pagan and still are such in backwards sections. It is the old, old problem of "worldly amusements."

Moral Qualities Our Eskimos are a quiet, cheerful, light-hearted people, fond of humor, amusement and jokes. Children and adults like to play simple little tricks on each other. They can laugh at each other in good humor, but ridicule hurts. Humility seems to be almost a universal and innate quality; women and children are inordinately bashful. The girls like the bright colors of civilized dress. A bevy of girls at Quinhagak dressed in their Sunday best covered their pretty dresses with old kashbuks before going to church, so as not to attract attention. Tell that to the American flapper!

They are extremely hospitable, though they show distrust of strangers, especially of whites. In trade, Eskimos fear to trust whites, but white traders often urge natives to buy on credit. The native honestly pays his debts. Male relatives will even assume the debts of a dead man, partly for fear that the shade of the dead might not rest well until the debt is paid. This custom may not be original with the native; it may show traces of the influence of former religious teachers.

Begging from white people has become a vice—otherwise the evil is not usual. In case of distress they readily assist each other. They show a lack of self-dependence as over against white people and a too great readiness to receive help from them.

It is considered a disgrace to steal from people of the same village; the thief is publicly reprimanded in the kashige and thus shamed out of his vice. Theft is not wrong when a stranger is the victim, but the property of a white man is usually safe.

They practice a simple-hearted truthfulness; a white man who lived many years among them, said they have never learned how great a help in time of trouble a lie may be!

There are no swear-words in the Eskimo language, hence friend Eskimo can not swear even when he feels like it. The strongest Eskimo word is said to be ominakfa, which means "how hateful!" Such Eskimo swearing as is done is done in the Queen's English.

Tobacco was introduced into Alaska from Asia. Almost all Eskimos use it; the women and children chew it, the men snuff, smoke and chew. They mix the chewing-tobacco with ashes of a certain tree-fungus, which is said to make the stuff still more deadly. Some men mix the chewing tobacco with the nicotine that accumulates in their pipe-stems. They do not seem to chew the tobacco; they carry it in their cheeks. They expectorate very little. When the cud is not in use, they carry it behind the ear, or in little tin or wooden boxes. It is too expensive to throw away after only one chewing. Squaws who chew and expectorate take tin cans along to church to use as cuspidors. Young Eskimo dandies affect American pipe-tobacco and cigarettes.

The Territory of Alaska has the strictest kind of a "bone-dry" liquor law. In the Kuskokwim District drunkenness is not common. Most of the natives do not care for alcohol. They have no native method of making intoxicating drinks — nor anything from which to make it. "Bootlegging" is practiced to some extent by white people and occasionally Eskimos join them in their drinking bouts.

Deeds of violence and murder occur rarely and only after terrible provocation. It is said that Eskimos of the Canadian Arctic are very blood-thirsty, that blood-revenge is a sacred duty, that girl children are regularly killed at birth unless spoken for by the

parents of a little boy for his future wife, that aged parents are exposed, that scarcely an adult could be found, who has not killed his man, that most of them have practiced cannibalism, but only in times of starvation, that the young brave always drinks some of the blood and eats a piece of the heart of the first foe he kills. These things are not true of the Kuskokwim people. Formerly they exposed children and sick or aged parents only because of the difficulty of providing food for them. Witches were tortured to death in barbarous ways because they were terribly afraid of them. They believed that witches had the power of stealing a person's inua or shade or spirit and thus cause that person to sicken or die. Occasionally, they would even murder a shaman, whom ordinarily they fear very much.

Sex immorality is the commonest vice here as in most other pagan countries. Enough has already been said about this on a preceding page.

Mr. Rasmussen, perhaps the only living man who has travelled through the entire Eskimo domain, from Greenland to Labrador, through the Canadian Arctic to Alaska, asserts that the Eskimos south of the Yukon are less vigorous in body and less noble in mind than those in the north, though their conditions of life are easier. He uses the Nunivak Islanders as his "terrible example." Their island lies in Behring Sea off the mouth of the Kuskokwim.

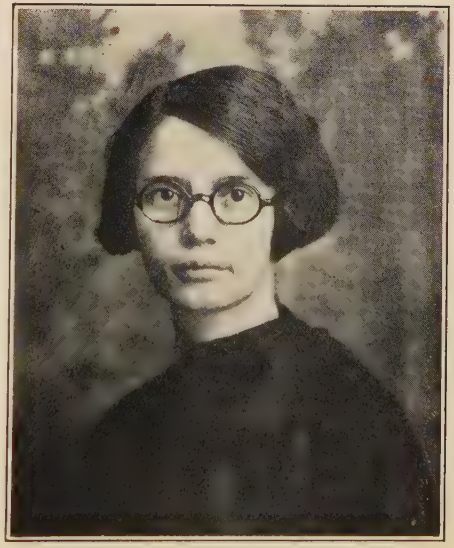
In general, the Eskimo can not be charged with wilful cruelty. Their undoubtedly cruel practices result rather from wooden insensibility and lack of feeling.

Intellectual Life Of course, "double-decker brains," or intellectual genius must not be looked for among these people. They appear dull. They are not as dull as they seem. They merely are extremely stoical. They have no written language, except so far as the mis-

sionaries have given it to them. It is an extremely difficult one, especially its agglutinations, but its grammar and syntax are fairly well developed and regular. They have a considerable fund of legends, fairy and hero tales, and stories of their early history handed down by tradition. Their animal stories, about the fox, bear and others, remind one very much of animal stories among other primitive people. Teachers in mission and Government schools experience difficulty in awakening the minds of their wards to an interest in lessons—the language barrier is probably the main cause of this—but when once they are intellectually awake, they are quite capable of mastering a good fifth grade curriculum. Beyond that, nothing has as yet been attempted. Confirmation classes, besides reciting parts of the Bible and catechism from memory and in Eskimo, are sometimes asked to read selected passages from the English Bible; as yet they do not have a printed Eskimo Bible. Several native Helpers have invented their own sign language, so as not to depend entirely on memory as they go to their people with the Gospel story learned from the missionary. I have seen an Eskimo Helper open his English Bible and tell his congregation in Eskimo what he had before him in English. But that does not happen commonly. It requires too much intelligence. Their implements and methods of work, while they appear very crude to us, reveal considerable ingenuity in adaptation to their almost impossible conditions of life. One wonders whether any other race would have done better under similar conditions. But it is true, they show but little interest in intellect in the higher sense of that word. The concept of culture is mostly conspicuous by its absence.

A HEATHEN CEMETERY

AN ESKIMO GRAVE-BOX



MISS EMMA DAHLKE, R. N.

CHAPTER FIVE

Eskimo Religion

They Have No Cultus

Some of the first white men who came into contact with the Eskimos thought they had at last found a tribe that had no idea of God. For the natives did not seem to have a cultus, a ritual for worship, or meetings for the purpose of worship or sacrifice or indeed for any kind of a religious nature. When it was discovered that their festivals and dances had a deeper purpose than amusement, that purpose was found to be, not the worship of God, but the propitiation of evil spirits.

The Eskimo God

But they have the idea of God and a name for Him—agaiyun. The idea is extremely vague, however. In different localities, various names are applied to the invisible powers ,and the Eskimos themselves do not seem to know whether these other names also represent the idea of God. White men's ideas about the Eskimo's idea of God must therefore be still more vague.

They believe that God is the Creator of the world and of the Eskimos. There is indeed a wide-spread Genesis-myth, which ascribes the creation of men to the raven—but it is Father Raven, who came down from the sky purposely to create Eskimos.

Takanaluk Arnaluk—"the Mistress of the Sea"—lives at the bottom of the ocean and rules over all creatures of the sea.

Sila, possibly the same as Tlam Killigarte, "the Caller of the Universe," as used in the Kuskokwim District, is a mysetrious power in the universe. The word Sila means nature (universe), weather and also wisdom and common sense. The Eskimos may in-

voke his aid by the help of a shaman. Pinga seems to be Sila in the form of a woman. She is feared as a stern mistress, for she watches over the work of men, especially when they kill animals. She appears to be omnipresent. A native told Rasmussen that Sila could not be explained in simple words, that he supports the world, controls the weather, and all life on earth; he speaks not in ordinary words, but by storm, snow, rain, and all the forces that men fear—also by sunlight, calm of sea and little children at play. No one ever sees him, he is mysterious, for he is ever among us and yet unspeakably far away.

Nuliajuk, "the Mother of Beasts," is feared by some Eskimos more than anything else. All the game they hunt comes from her.

In general, terms of personality, while invariably applied to the powers just referred to, are not specifically used with reference to God. Monotheism is far from their thought. Neither do they ascribe moral qualities to God—as holiness, justice or love. The idea of providence—the care of God for His creature—is entirely unknown; therefore also the thought and practice of prayer. Least of all do they associate the idea of holiness of life on man's part with their thought of God. They could not conceive the Eskimo God saying "Be ye holy, for I am holy." God is too great to bother about Eskimos and Eskimos are not wise enough to find out anything about God. So the Eskimo does not bother himself about God further. He does not express his agnosticism in the sesqui-pedalian phraseology of some Doctors of Philosophy, but the agnosticism is the identical thing.

Some "modern" Curiosities

The natives have no clear ideas about God and religion, but they think a great deal about such subjects. Some missionaries assert that their thinking is deeper than is commonly sup-

posed; that some of them are speculative thinkers of no mean order. This is proved, not by their clear concepts of God, for that is lacking (the world by wisdom knew not God), but by the prevalence of some curiously modern adjuncts of the white man's religion. Since the Great War, a wave of spiritism has flooded the whole world. Interest in the invisible spirit-world, apart from revealed religion, has become one of the astounding phenomena of our age. Well, there is nothing in all that, which the Eskimo did not have long ago—auto-suggestion, the power of dreams, spirit-seances, fortune-telling, catalepsy, ventriloquism—and dear knows what not. Some white practitioners of these black arts might learn from the copper-colored Eskimos.

How their Religion is Expressed Not in theology, ritualism or sanctification and service, but in taboos, plays, feasts, festivals, games and tribal customs. God, however, has nothing at all to do with this "religion;" its purpose it to placate the evil spirits. For whatever religion the Eskimo has may be summed up in the one word "fear." "We do not believe, we only fear." Everything is filled with evil spirits. The Eskimo fears them terribly. His conscious life from beginning to end is spent in fear. He will do anything that promises to free him from the malignant powers that surround him at all times. He fears the shamans and the witches and the forces of nature, cold and famine, and sickness and death, and the souls of the dead, human and animal alike, and the spirits of earth and air and things seen and unseen —and everything else! The only faint hope he has of protecting himself from these evil powers is by observing the taboos the fathers have taught him.

Animism It is evident that the religion of the Eskimo is a form of animism. Every object, human, animal or natural, has a spirit. There are spirits of ancestors, spirits of natural phenomena and spirits that exist independently and are eternal, that is, have always been spirits. They rule everything. Their power is inimical to man. Man must propitiate them. Sorcerers and witches are their human allies, and hence when anything goes wrong, these human allies must be sent for to propitiate or exorcise the spirit that causes the harm. The exorcist performs this by the aid of a spirit. He pits a stronger spirit against a weaker one and thus drives him out. "We do not at all understand the hidden things, but we believe the people who say they do. We believe our Angakut (shaman) because we wish to live long and because we do not wish to expose ourselves to the danger of famine and starvation. If we did not believe the shamans, the animals we hunt would make themselves invisible; if we did not follow their advice, we should all fall ill and die." They believe that certain persons may be gifted with supernatural powers. Some can foretell the future, there are clairvoyants, magicians, wizards, witches, conjurors, who use magic words, and people who know the secret properties of things, or have the secret of making powerful amulets. Usually they are men who have these strange influences over the invisible world, but occasionally women are thus gifted. But in all cases, the spirits figure as sources both of the mischief to be overcome and of the force that overcomes it. "Shamanism" is the term more commonly applied to the religion of the Eskimos, as will be explained later in this chapter, but it is animism pure and simple. The Eskimos use neither the terms animism nor shamanism.

The Three Great Fears The Eskimos know all three kinds of spirits with which animism deals, but have the most hazy notions only about the spirits that control the phenomena of nature. So much the more terrible is the influnece of both the other classes of spirits and of the shaman, who is the human ally of one class of spirits in particular. So the Eskimos suffer from three great fears.

The Fear of Disembodied Spirits Multitudes of spirits once were human beings, possibly also animals. They live forever. Immortality the Eskimos consider a self-evident truth. They make a distinct on between the body and the life-principle within—the soul. Whether or not he interprets death after the analogy of a dream, makes no difference. "Soul is something beyond our understanding; it is something that makes us humans," and it does not perish. At death it leaves the body and lives—and becomes an enemy of man. It may appear in recognizable forms as a ghost or aparition or spook. In fact, in Eskimo land, everything is simply alive with spooks —the superstitious better stay home!

The Land of the Dead It is not safe to dogmatize here. Experienced missionaries do not agree as to the details of Eskimo views about the soul in the future world. There probably are no general agreements among the natives on this subject. Probably all Eskimos, as good animists, think about the matter, but their thinking has not resulted in any general agreement. Each man has to do his own thinking. This study gives undoubted Eskimo ideas, without asserting that all Eskimos hold them.

When an Eskimo dies, his soul, let us call it a shade now, at first is unconscious. When the body

is placed in the grave-box, it becomes conscious and clairvoyant; it can see and hear all that goes on around it. It rises in form and clothing exactly as it was in life. It may hover about the grave-box till a child is born, into which it may enter as its guardian-spirit and thus live human life over again. No spirit-land is needed. Or other shades come and point out the right road from the grave to the spirit-world. This is necessary, for the main road has many by-paths leading to villages where different kinds of animals are living, each kind by itself. Even the shades of animals here live in igloos, like people on earth. The wandering shade can not rest till it reaches the villages where the shades of its ancestors are living. During this long journey, the shade uses the tools and lives on the food and water which the living relatives place near the grave-box. The shade is recognized by the totem marks on its clothing. They live an aimless existence, in kashiges, drink water standing in wooden tubs, the water being brought from their village on earth—water from the Yukon or Kuskokwim has the same value in this spirit world as water from the Jordan in some parts of this world. They eat food, just as here, and of the same kind. They observe the same festivals. If an Eskimo could write a book, his counterpart to "Raymond" would be interesting reading.

The People of The Day

There are at least two places in the spirit land. One is up in the sky; it is nearest to a common concept of heaven. It lies right over the dawn. There are plenty of holes in it, through which the light shines out—the stars. It is reserved for those who die by violence, accident, drowning or starvation and for good shamans. It is a land of light, abundance of food and pleasure. When they play at football, the ball being a walrus skull, the people on earth see the wonderful Northern Light. If they

upset anything while at play, it falls to the earth as rain or snow. Each shade remains just as it was at death, old or young or a child. There is no more change. They have plenty of caribou to eat and they laugh and sing as they play.

The People of the Narrow Land Deep down under the sea there is a narrow belt of land surrounded by water on all sides. All who die a natural death must go there, also all animals. This is not so beautiful as the sky-land. Its inhabitants must depend for food, water and clothing on what their living relatives place near the grave-box and on their offerings during the festivals in honor of the dead. Very few, however, are uncomfortable in the Eskimo hades—mostly thieves, witches and bad shamans.

How They Regard Their Dead Contradictory facts must be mentioned on that subject. They certainly are afraid of the shades of the dead, possibly, however, because there is so much likelihood of offending them; when offended, they are dangerous. The corpse must be disposed of as soon as possible. They are afraid of it. The re-appearance of a shade always forebodes evil. They dare not mention the name of the dead; if it is done inadvertently, it causes pain. A photograhper who showed moving pictures which he had taken two years previously, among them some Eskimos who had died in the mean time, caused great consternation in some Eskimo hearts. Many of their taboos refer to the dead. The ancient custom demanded that the corpse be not taken out through the regular entrance, but through the window in the roof or a hole in the roof specially made for the purpose. Many Eskimos know no reason for this custom; those who profess to know say it is done in order to fool the shade of the dead. It follows

the corpse, hovers about for a while, then makes an attempt to return along the path by which it came and if it succeeds in entering the igloo, another death will take place soon. This is avoided by fooling the shade—when it gets to the hole through which it left the igloo, the hole is no longer there and it can not enter.

On the other hand, they show the greatest respect for the memory of the dead and do not readily forget them. Almost daily they silently offer libations or food-offerings to the dead—if only a few fragments of fish or some water thrown on the ground for them. The first child born in the village after a death has taken place receives the name of the dead, because they believe the dead has been re-incarnated in the infant and is living its life over again. If they know of a death that takes place even many miles away on the same day that a child is born, they still believe it is the dead come back to life in that child. There may be a few other traces of the belief in transmigration of souls. This belief is sometimes given as the reason why naughty Eskimo children are not whipped —it would not be right to thrash an ancestor!

Mortuary Feasts Several times during the winter, they hold feasts in memory of the dead. The day before the festival, the nearest male relative goes to the grave of the deceased and plants there a stake with a small model of a seal-spear fastened to it, or in case of a woman, a wooden dish. The totem marks of the dead are placed upon these implements. This notifies the shade that it is expected to come to the grave and wait there till the songs of invitation call it into the kashige during the feast. In some places, at noon of the feast day, oil-lamps are carried into the kashige, one for each shade to be honored, and put as near as possible to the place occupied by the shade while it was alive. They are kept burning till the end of the

A LONE ORPHAN.

THE ORPHANAGE FAMILY

A REINDEER HERD.

AN AIR-PLANE AT BETHEL.

feast. All work with sharp-edged tools is strictly forbidden during this time, lest an injury be done to a shade and thus anger it.

During the feast, they sing songs of invitation. It may be this: "Dead ones, come here—Ala-aiya. Seal-skins for a tent you will get,—ala-aiya. Come here, do; Reindeer skins for a bed you will get,—ala-aiya. Come here, do." The shades are supposed to come from the grave-box and assemble in the fire-pit under the floor. At the right time, they enter the kashige, inhabit the bodies of their living namesakes (therefore not entirely re-incarnated) and in the person of their namesakes receive the food and clothing offered to them at the feast. Thus only can the shades obtain the supplies needed in the underground spirit-land.

The person giving the feast then takes a small portion of the food placed in the entrance and throws it on the floor as an offering; with a ladle a little water is poured on the ground. After some more songs have been sung, they stamp vigorously on the floor and this sends the shades back to their proper abode. The rest of the food is divided among the guests present in the kashige; they eat heartily, they sing lustily, dance merrily—and the feast of the dead is over.

The Great Feast of the Dead Some white people call it "The Ten Year Feast," but there is no set time for it. After the ordinary feasts of the dead have been observed for some years, a final great feast of the dead is arranged. It is observed on a much grander scale and the ceremony is more elaborate. Preparations may be going on for it for years. A very large supply of offerings must be gathered. Friends are invited from far and near—from several hundred miles, possibly. The feast may last many days. The

songs of invitation to the dead are repeated day by day.

"My children, where are you?
Ai-ya-ya-yai.
Come back to us, our children,
Ai-ya-ya-yai.
For our children are gone,
While those of our friends remain,
Ai-ya-ya-yai.
Come back, nephew, come back, we miss you,
Ai-ya-ya-yai.
Come back to us, our loved ones,
We have presents for you.
Ai-ya-ya-yai."

During the dancing, some go to the grave-boxes and dance there in honor of the dead. If the dead drowned, they go to dance on the ice in their memory. Unusually large offerings of food, drink and clothing are made to the shades. After this feast, the shades are supposed to have enough for their modest wants for all time. The maker of the feast has done his whole duty to the shades of his departed. He does nothing further for them after that.

Contradictory indeed are their ideas and their customs with reference to their dead. We are safe in assuming, however, that if a shade should actually appear in the kashige in response to their invitation, the effect would be the same as that of a sudden stroke of lightning. They fear the dead very much.

The full pathos of their beliefs can only be appreciated if the best Christian thought of "the blessed dead" is placed alongside of it.

The Greater Fear Evil Spirits

The invisible world in full of spirits, who have always been spirits and have always been evil. They are always man's great enemies. There seems to be a hierarchy of them, at least they have different names and some seem to be more

powerful and more wicked than others. The most common name is charaiyak; a more powerful species are called tonrak. They appear in visible from—sometimes like men; mostly they look like spooks; they walk in the air; they seize human beings, with terrible consequences. An Eskimo once stood in the door of his house; suddenly a charaiyak seized him and pulled him out into the storm-shelter. His people took the lamp to see where he was, and found—only his head! "And the charaiyak will get you ef you don't watch out." These evil spirits are the terror of the boys and girls, and the men and women no less. This fearful superstition haunts them at all times. Most of their festivals and taboos are intended to placate these intolerable creatures. They are the inveterate enemies of man. They produce misfortune, keep fish and game away, send famine, storms, killing frost, sickness and death. This fear affects their daily occupations as well as determines their taboos and customs. Implements used in hunting and fishing, methods of handling captured game, disposal of the offal of fish and water animals, customs in connection with child-birth and burial of the dead, all these, and many more, at least in their origin, are connected with the charaiyak. In some cases the customs persist, even though the Eskimos themselves have forgotten the orinigal reason for it. For instance: for eleven days after the birth of a boy, the father particularly, but others likewise, must not do any work especially not noisy work, or with an edged tool, near the igloo. Some Eskimos say the very sensible reason for this rule is that noise will arouse the curiosity of the charaiyak under ground, they come up to investigate, find the new-born boy, enter his body—and in a short time he will be dead. Other Eskimos declare the navel will not heal if noise be made, without offering an explanation of the strange assertion.

The fear of the charaiyak also explains in part the use of amulets, masks, charms and fetiches of wood, skin, bone, stone, or any strange object they can find; as well as the blubber lamp that was kept burning near the grave-box. The charaiyak must be scared away at all costs.

Another Great Fear; That of the Shaman "Shaman," a Hindu word, designates specially pious worshippers of Buddha. The term was applied to the religious leaders of the Tartars and of the inhabitants of Siberia. The religion of these people was then called shamanism, a corrupted and anglicized form of the Sanskrit word cramana. Among the Tartars, shamanism is a belief in sorcery, a propitiation of demons by frantic gesticulations and sacrifices, without worship of God, whose existence is acknowledged. The shaman claims to possess the secret of controlling the action of evil spirits; he does this by working himself into a state of frenzy, during which state they claimd to be possessed of an evil spirit. By the aid of the demon within them, they claim to be able to cure all ills of the body, avert danger and disaster, and inform their dupes of the purposes of the demons.

The resemblance between Asiatic shamanism and the religion of the Eskimos amply justifies the application of the term shamanism to their religion. But the Eskimos never use the term shaman or shamanism except when they speak English. There is considerable variation in the native word for shaman, the sorcerer or witch doctor in whom the superstition centers. Some tribes call him tun-gha-lik, that is, the owner of a tunghak or shade. The most common name, however, occurs in various forms, such as Angakok in Greenland, and A-ngatl-kok or An-etl-kok in Alaska.

How One Becomes a Shaman

In some localities they pass through terrible ordeals before the people will acknowledge their authority. Only when they have demonstrated their power of endurance as superior to that of ordinary people will their dupes believe that they have supernatural power. Some of the ordeals through which famous shamans passed are splendid examples of the shaman's faking abilities. One shaman had himself placed in the middle of a funeral pyre, covered to the hips with a big mask. While the Eskimos were all huddled together in the kashige, his two assistants substituted a log for the man under the mask. Then the frightened natives watched the suttee—of a stick of wood. The next day the shaman appeared alive and well and unsinged—secure in his influence over the people. A woman was hung up to some tent poles in the snow in the middle of winter for five days. Then the initiating shaman shot a stone into her heart with a rifle. The next day he extracted the stone and gave it to her mother. The woman soon recovered from her swoon and she was a full-fledged shamaness. Another one was lashed to a pole ,thrust through a hole in the ice till his feet struck the bottom of the lake. Five days later he was drawn up and his clothes were not even damp. Verily, the Eskimos have great faith!

Not all of them are initiated in so terrible a way; along the Kuskokwim this method is entirely unknown. The spirits may choose a man for their purpose, or a man has a strange dream (whether they are Fruedian or not this deponent sayeth not) or a man has given advice in a case of sickness which was followed by the recovery of the patient, or a man whose ambition takes that turn goes to a practicing shaman and in return for good pay learns the tricks of the trade from him. In the Kuskokwim District,

the shaman's dream plays a predominant part. Every shaman has his own, usually very queer, dream. He sees to it that every native in the neighborhood knows all about that dream. Any man who dreams that particular dream knows that his soul and his fate stand under the control of that shaman. As quickly as possible he makes the best terms obtainable with that shaman, or gets another shaman to "untie" him, that is, break that spell.

The Work of the Shaman He protects his people from the power of hostile demons; he placates the spirits that send the storm and the unbearable cold; he propitiates the invisible powers that control the game on the land and animals in the sea, thus insuring their food supply; he journeys to the moon or to a land far-away, or to the bottom of the sea, to consult with the good and wise spirits and to get from them the information needed to handle cases that are beyond the natural ability of man to settle; serves as mediator between the inhabitants of the spirit realm and human beings; teaches his people the traditional customs and taboos, so essential for their welfare; compels his people to observe them and heals the sick, usually by exorcising the evil spirit that causes the sickness, or by finding the patient's soul which an evil shaman has stolen from him and hidden.

The Source of a Shaman's Power He is the human ally of a spirit from below. Such a spirit inhabiting an ordinary man or woman would cause sickness or death. But shaman can coax, fool, lure, entice, bamboozle, attract or force an underground spirit into his body. This is usually a tonrak (torngak in Labrador) a kind of lesser devil, more powerful than the ordinary charaiyaks. The tonrak in a shaman never

hurts the shaman, and must do his bidding. Hence the supernatural power of the tonrak is exercised by the shaman at will. He can send the tonrak into the body of a sick man and the stronger tonrak casts out the weaker spirit that causes the sickness in the patient, thus restoring him to health. Or the shaman can send that satanic messenger into the body of his enemy, or into any Eskimo who refuses to obey his will or who impudently refuses to give him what he has asked for. Then watch out! Or he frantically wrestles with the spirits that have sent a storm or any other harm, the spirit being objectified in something he can easily handle—sometimes an old man who is no match for him. Woe to the thing or man that represents the evil power! When the storm abates, he feels sure he got the best of the spirit that sent it.

How a Shaman Goes to Work He has no standard technique. There are no "schools" of medicine among shamans. Every man practices his own method. The more difficult the case, the more extreme and impressive becomes the hocus-pocus. The men must beat the tambourines and chant their monotonous songs; he talks and acts as if he belonged inside of a lunatic asylum; yells at the top of his voice and bids the men to shout and howl; he himself shouts and dances and howls like a whirling dervish—till he falls into a trance. He has previously told them he will die. He "plays 'possum" splendidly. After a while he gradually comes back to life. Then he spins yarns about the fair land he visited while he was dead; he uses his imagination quite freely: he lies. He has been to the moon, or visited the Mistress of the Sea or Sila, or been to some other far-away land where wise spirits live. Sometimes he visits the spirit land in a dream without the preceding hocus-pocus. Often he tries to reproduce in the making of a mask what he saw and heard in the invisible world. In every case

the spirits have told him what he must do in order to heal the sick or accomplish his purpose.

If he is to heal the sick, he may bring the patient into the kashige, place him on the floor, strip him naked to the waist, and then begins his tomfoolery. First he must get the tonrak out of the ground into his body—not an easy thing, for the spirit is reluctant to become the servant of a human being, yet without that the shaman can do nothing. When this is accomplished, he may place his hands against his body and with terrible effort, with labored breathing and with groaning, push his hands through the empty air till they touch the bare back of his patient. What is he doing? Pushing the tonrak out of his own body into the body of his patient. Then he may blow repeatedly into the patient's neck, the patient meanwhile exhaling hard through his wide-open mouth. That's giving the spirit that causes the sickness an opening through which to escape. Then the shaman may catch the sickness-spirit now floating in the air in some object, possibly a parka, and carry it out into the open and set it free. The patient may recover, if he was not seriously ill. Usually he dies.

The Shaman's Ingenuity These sorcerers are terribly stupid, of course. But not as stupid as their dupes. Some of them have a fine knowledge of human nature and know well how to play on the hopes and fears of their fellow-humans. Here is a story to illustrate that faculty. The men in a certain village had a shaman in their kashige and told him that if he did not save their chief, they would kill him. Now their chief was suffering from tuberculosis—the last stages. A rather uncomfortable fix for Sir Shaman in which to find himself. His wits saved him. He made the dying man promise to do all in his power to assist the shaman in making medicine. He asked for a knife with a large steel blade. He told a boy to lay it out-

side on the snow in the bitter cold weather and, on a given signal, to bring him that knife in the shortest possible time. Meanwhile the patient was laid, naked to the waist, on the floor of the kashige as near to a roaring fire as possible. When the perspiring patient could no longer endure the heat, the shaman signalled the boy; he at once brought the ice-cold blade to the shaman; he laid it on the super-heated breast of the patient. He groaned and made a very pronounced effort to remove that knife—of course he did. Then the shaman became angry; he was hurt; he was insulted. He scolded the chief roundly for breaking his promise to co-operate. He told him angrily that he, the chief, had spoiled an almost successful effort to save his life—that he neither could nor would do anything further to help him; that he would die. And he did. But the shaman who a short time before stood in imminent danger of violent death at the hands of the natives, now was in undisputed control over them—a greatly-feared shaman.

How a Shaman is Paid

He demands part payment in advance; he never "makes medicine" for nothing. He runs no risk of the patient dying and the doctor getting nothing for his trouble. He never asks for money. He demands the articles he needs. If a patient recovers from sickness, he keeps on paying the shaman probably as long as he lives—unless the shaman dies first. The shaman may come to him any time and ask for fish, dogs, sled, spear, net, trap, gun, ammunition, parka, house or wife. And he gets what he demands. He needs no collection agency and no threat of the law. Why? If he refuses the demand, the shaman will send the evil spirit back into his body and he will die. The shaman has the power of life and death over the Eskimo. The Eskimo is the slave of the shaman, partly in the physical sense,

but very decidedly in the moral, spiritual sense. There is no more terrible slavery than that.

The Fight for Freedom

Of course, the Eskimos do not enjoy their subjection and long for freedom. Occasionally, some of them rise in their wrath and drive out or even kill a shaman who has been altogether too much of a "bad fellow." But that does not help very much. Another shaman takes his place. The white people who live among them for business or educational purposes can do comparatively little in this matter. The missionaries and Native Helpers practically alone fight the great battle for release from the power of superstition and the shaman. Sometimes it is an easy thing to do, and sometimes a terribly dangerous thing. A missionary is sitting in a kashige talking with the men about the Great War. The Eskimos hoped they would not be compelled to take part—what they had heard about big guns, high explosives, poison gas and machine guns had made them afraid. All except the shaman; he of course would not be afraid of such things. The missionary quietly asked for a thirty-thirty. As one was being found—the shaman silently disappeared through the underground exit from the kashige. In France, he would be quite willing to face machine guns, but he was not ready to face a revolver right at home.

A shaman with a wound in his chest came to the Native Helper Ivan Petluska, evidently seeking aid, but his dignity made is necessary for him to pretend that he despised white man's medicine. Ivan challenged him to a test—the shaman agreed, for in that way he would get the benefit of what Ivan had learned from the white man about the handling of such cases. But Ivan was not in a good mood and out of his stock of simple home remedies, he selected an honest-to-goodness, old-fashioned, guaranteed-to-work mustard plaster and pasted that over the

wound. The shaman continued to express his contempt for white man's medicine until the pain became unbearable. Then he shouted agaga, agaga, good Eskimo for ouch, tore off the mustard plaster and disappeared—thereby suffering greatly in prestige.

But missionaries have been in danger of death because of their opposition to medicine men.

And not in their own wisdom or power do the missionaries fight the battle for freedom for the Eskimos. They do it in the Name and in the power of Him Who said: "If the Son shall make you free, then are ye free indeed." And not in vain. On the upper Kuskokwim the influence of the shaman has largely disappeared. Several shamans have become Native Helpers and are doing God's work—no longer the devil's. Among them are Lomuk, Kawagleg, Neck, Wascilie and Beaver; the first three having already gone to their eternal reward.

CHAPTER SIX

The Mission and Its Methods

Dr. Sheldon Jackson The call of God to evangelize the Eskimos in the Kuskokwim District of Alaska came to the Moravian Church through Dr. Sheldon Jackson, "the Father of Presbyterian missions in Alaska," Secretary of the Board of Missions of the Presbyterian Church and later U. S. Territorial Superintendent of Education for Alaska. He had learned to know the degradation of these people and their utter helplessness. In vain he appealed to various mission boards to bring them the Gospel. Finally he appealed to the Society for Propagating the Gospel among the Heathen. His letter was read at the annual meeting of that Society in the Central Moravian Church of Bethlehem, Pa., on August 23, 1883, and made a deep impression. Dr. Jackson was invited to address the Society and Moravians of Bethlehem on Feb. 10, 1884. The great church was packed full for that occasion. Dr. Jackson "pictured in vivid colors the dire needs and glorious opportunities of the work and called upon the Moravian Church to come forward as of old to the help of the Lord in this far-off northern land."

Volunteers The Author of "the Great Commission" blessed that message and stirred the hearts of a large number of people, of whom some were ready to heed the call. The next morning, Dr. Augustus Schultze, Professor in the Moravian College and Theological Seminary, spoke to the graduating class about the matter. Almost all the members of the class were ready to consider the call and some were very eager to go. The members of that class were: O. E. Reidenbach, C. A. Haehnle,

James Leibert, W. H. Weinland, P. de Schweinitz, J. H. Kilbuck, G. R. Israel, C. E. Eberman and F. W. Detterer.

The Plea Heeded The authorities of the Church decided to undertake a mission to these forsaken people. It was to be the task particularly of the American section of the Moravian Church. The Unitas Fratrum is an international organization; its Foreign Mission work stands under the direction of an international Board, with its seat in Herrnhut, Saxony. But the control of this proposed mission was placed directly under the Provincial Elders' Conference or Executive Board of the Northern Province of the American Moravian Church. In financial and other temporal matters, the Directors of the Society for Propagating the Gospel among the Heathen were to be associated with them. The general supervision remained with the International Mission Board at Herrnhut. Voluntary contributions, it was believed, would cover the cost of the work; if a deficit occurred, it would be considered a first charge against the income of the S. P. G . Alaska Societies auxiliary to the S. P. G. were to be organized in other congregations and Ladies' Sewing Societies were expected to assist the missionaries with their needle work.

A Tour of Exploration In order to find a proper site for the mission, the Rev. Adolph Hartmann, an experienced missionary among the Indians, and the Rev. W. H. Weinland, of the graduating class, left San Francisco on May 3, 1884, and reached the mouth of the Kuskokwim River on June 12. In skin boats, they traveled four hundred miles up-river to Kolmakofsky, then down again, through Good News Bay, portaged across the tundra to the Togiak and Nushagak Rivers and after thrilling experiences and un-

told hardships, returned safely to Bethlehem on September 25, 1884. They recommended the founding of a station on the west bank of the Kuskokwim River, about seventy-five miles from its mouth, just a short distance from the native village of Mumtrekhlagamute, in which village the Alaska Commercial Company had a trading-post. They spent five days at this point and were fully convinced of its strategic location and the passing years have fully confirmed their judgment. They wished the proposed station to be called Bethel, because Genesis 35:1 was the Daily Word in the Text Book of their Church for that day when they first landed there. The bank is about fifteen feet high, is safe from the encroachment of the river because of a protecting bar, behind which there is a good harbor, and a considerable deposit of sand makes it possible to erect the necessary buildings on a fairly dry foundation.

A Glacial Honeymoon As soon as the wedding-bells ceased ringing and the orange-blossoms wilted, they started for the land of snow and ice—and Eskimos. The Rev. and Mrs. W. H. Weinland, married in New York City, and the Rev. and Mrs. John H. Kilbuck, married at Independence, Kansas, were the two young couples. With them went Mr. Hans Torgerson, a carpenter by trade, who left his wife at an Indian Mission in Canada, where he had been engaged before this. He accompanied the young folks only to assist in erecting the necessary buildings for the station. One of the young people wrote: "The unusual make-up of our party deserves notice in passing—a full-blood American Indian, a prairie girl, a Norwegian fisherman, a girl from the city and a Pennsylvania Dutchman." They set sail on a chartered schooner from San Francisco on May 18, 1885, They had a "dead-head" on board—a former sea captain who had lost his commission through drink. He

hoped to sober up in Alaska. The missionaries soon saw the hand of Providence in his presence. For the captain of the schooner could not navigate his vessel outside of the sight of land; he did not even know how to take the noonday observations. The ex-captain was a skilled mariner and navigated the vessel safely to its destination.

Northward they sailed, through the enchanting scenery along the coast of British Columbia and Southeastern Alaska, through the North Pacific and the Gulf of Alaska, through Akutan Pass into Behring Sea, then into Kuskokwim Bay and without having encountered a storm, landed safely, on June 19, at "the warehouse," about twelve miles above the site of Quinhagak, not far from the mouth of the Kuskokwim River. Here they loaded their goods on the "Bethel Star," a little boat of nine tons' capacity they had brought along, and in three trips carried all their supplies to the selected spot about seventy-five miles up the River.

The two brides had to make themselves as comfortable as possible on the site of their future home while the men went down stream for the rest of the goods. The brides spread a tarpaulin on the ground and sat down on a box, back to back, so that each could serve as a back-rest for the other—and fought the mosquitoes. They waited long for the men to return. Now, strange to say, in Alaska it is not possible to live on love only. They became hungry. Here's an ax. They opened several boxes, till they found a can of white grapes. No can-opener, of course not. With the ax they cut a hole into the can, drained the liquid, ate the grapes, and threw away the tin. One of the brides pointed to it and facetiously remarked: "There's the first sign of civilization."

Why that tarpaulin on the ground? There was no "ground." Moss everywhere. And water. Their

"love-nest" was in an immense bog. Just below the moss, nothing but perpetually frozen glacial silt and ice. They were spending their honeymoon, if not actually on a glacier, then very close to one.

The Housebuilder Drowns While bringing the last load of lumber to the site of the station, Brother Torgerson slipped on a bundle of wet shingles on deck—and fell into the water. Kilbuck threw a board and a rope to his companion, but for some reason he failed to grasp either. The water is very cold, even in August. Much of it comes from the melting glaciers in the interior and carries enough silt to make the river look like milk. Alaska's first martyr wore heavy underwear, woolen clothing, hip-boots and a "sou-wester" tied under his chin. It was August, but near the Arctic Circle; and it was raining. The body was found by a native on September 14 and towards evening of the sixteenth, it was laid to rest in Bethel's silt, to await the great day of resurrection.

A Honeymoon House The four young people knew nothing about house-building; but they had to build one, and quickly, too, or a terrible Arctic winter would overtake them without shelter. One father-in-law was a contractor and had furnished plans for a house. But Torgerson had ordered the lumber according to plan of his own, and the survivors knew nothing of that plan. The lumber was waterlogged. It was piled into the kashige at the village on the other side of the river and a fire kept burning to dry it as quickly as possible. Once the lumber caught fire, but the blaze was discovered before much damage had been done. While Weinland was digging for the foundation, he contracted malaria. The brides took their turn at driving nails and other work. The kitchen stove had been set up in the biggest kitchen

A GROUP OF MISSIONARIES

Standing, right to left: Moore, Schwalbe, Gapp, (visitor); Butzin, Drebert, Stecker, Ivan Petluska.

Sitting, right to left: Mrs. Schwalbe, Mrs. Butzin, Mrs. Moore, Mrs. Drebert.

THE REV. CHARLES B. MICHAEL

MRS. CHARLES B. MICHAEL.

anybody ever had—outside. It rained a great deal. So the brides took turns in holding an umbrella over the stove while the other bride tended to the cooking. The natives came to inspect the strange doings of these "Cossacks." The missionaries at once began to learn their language, and made some laughable mistakes. A native told Brother Weinland by sign language that the wind would whistle through the cracks of the boards nailed diagonally against the frame of the house. The missionary took a piece of building paper and asked the native what that was. "Nathlorka." Then, by the aid of sign language, he explained to the native that he would nail nathlorka against the boards, then nail some more boards against the nathlorka and the nathlorka would keep them warm. The native left with a puzzled expression on his face. Nathlorka means "I do not know."

Kilbuck suffered considerably from granulations of the eyelids; when the sun shone, he wore a bonnet to protect them from the glare. Most of the time it was raining. Before they were finished it was snowing. They found their beds covered with snow when they awoke in the morning. On October 9, they moved into their honeymoon house. Its dimensions were sixteen by thirty feet and the ceiling was eight feet high. In this house the first white child in the Kuskokwim District—Elizabeth Louise Weinland—was born on Jan. 10, 1886. The house is still standing, being used for a repair shop. The winter was frightfully cold; the darkness almost continuous all winter; they were shut off from the rest of the world till the following summer. The nearest doctor was eight hundred miles away—at Unalaska. Bethel was designated as a weather signal station for the Government, and Weinland in addition to his duties as Superintendent of the mission was placed in charge of this work, at a remuneration, for the mis-

sion, of one hundred dollars a year. The Government ordered that observations must be made at seven o'clock in the evening, Washington time—that is 1.15 A.M. Bethel time. For two years, in all kinds of weather, Weinland climbed to the roof of the house at that time of night in order to read the anemometer.

The missionaries never forgot the purpose of their coming to this inhospitable place. By means of pictures, they tried to explain the Gospel message. It was difficult to learn the language, especially because the natives were too polite to correct an error made by a white person. When the missionaries' children began to speak Eskimo, the natvies took considerable pains to have them speak their language correctly. The parents learned to speak from their children, rather than the children from their parents.

The First Converts The "first-fruits" of the Alaska mission was a white man. A German sailor placed in charge of a fish-canning company's property on the Nushagak River, was converted under the preaching of the missionaries at Carmel. At Christmas time of the year 1887, at Bethel, the Eskimos showed considerable interest in the story of the Saviour's birth, told them in their own tongue. On Good Friday, 1888, Brother Kilbuck read to them the story of the Crucifixion and explained that Jesus died that He might save the world from sin. Several men said to the missionary: "Kuyana, (thanks), we, too, desire to have our badness taken away by that blood." Early on Easter morning, the missionaries according to their custom, gathered around the grave of Torgerson, to read the resurrection story and the fine confession of faith of the Moravian Church. Forty natives were present. Soon afterwards some of them professed conversion and asked to be received as members of the Church of Jesus Christ. On September 10, 1888, eight persons were admitted to the

communicant membership of the Church. Their names were: Lomak and his wife Elena; Procopi and his wife Martha; David Skuviuk; Eddie Skuviuk; Chochiak Gordon; and Massak, an old women. Of these, Lomak and David later become Helpers and served in the mission many years. Chochiak is still living.

Growth and Expansion After Bethel, Carmel on the Nushgak River was founded, but had to be discontinued later. Then followed Quinhagak, on the East coast of Kuskokwim Bay, and Quigillingok, on the West coast, and the Orphanage and School on the Quigtluk River. There are twenty-eight filials and preaching-places and long evangelistic tours are made by boat in summer and by dog-sled in winter.

Fifty Names The following are the names of the men and women who have served the Lord in this mission. A cross before the name indicates that the person is "at home with the Lord," while an asterisk marks those who have retired from the mission: The Rev. †Adolph Hartmann, Mr. †Hans Torgerson, The *Rev. and *Mrs. W. H. Weinland, The †Rev. and *Mrs. John H. Kilbuck, the †Rev. and †Mrs. Ernest Weber, who with one child were lost when their boat foundered in Kuskokwim Bay while returning home from a Sabbatical year spent in the States, the *Rev. and *Mrs. Frank Wolff, the †Rev. and *Mrs. John Schoechert, the †Rev. and *Mrs. Samuel Rock, *Miss Mary Huber, the *Rev. and *Mrs. Joseph Weinlick, Miss *Mary Mack, Miss †Philipine King, Miss *Elizabeth Mewaldt, the *Rev. and *Mrs. Benjamin Helmich, *Dr. and *Mrs. J. H. Romig, the *Rev. and *Mrs. William Scheel, *Mr. and *Mrs. Arthur Scheel, the *Rev. and †Mrs. Adolph Stecker, the *Rev. and †Mrs. Paul Zucher, the *Rev. and *Mrs. John Hinz, the *Rev.

and *Mrs. H. E. Holtmeier, Superintendent and Mrs. A. F. Butzin, the Rev. and Mrs. F. T. Schwalbe, the Rev. and Mrs. Ferdinand Drebert, Superintendent of the Orphanage the Rev. and Mrs. Charles Moore, *Mr. and *Mrs. Miller, Miss Ruth M. Schott, Miss Emma Dahlke, R.N., the Rev. A. B. Martin, Miss Mamie Thomas, R.N., the Rev. and Mrs. Charles Michael. Mrs. H. T. Bachman spent one year in the service. Official visits have been made by Bishop H. T. Bachman, Bishop J. T. Hamilton and the Rev. Dr. S. H. Gapp. Mr. Olsen is in the employ of the mission as storekeeper.

Methods of Work There is but one Gospel to proclaim, that of salvation in Christ Jesus and there is salvation in none other. Fundamentally, the methods of bringing the Gospel to bear upon the human heart are also identical in all parts of the world. Details differ in different localities. The missionaries to the Eskimos do not hesitate to use any or all methods that help to open the heart of Eskimos to the Gospel of Christ. They depend for the conversion of the un-Christian people only on the good news of the love of God in Christ Jesus and the work of the Holy Spirit in the heart—but use every method of approach.

Christian Example The man back of the message counts for very much—everywhere, but particularly in heathen lands. The life and conduct of the missionaries and their families are read by the heathen long before they read the Bible. Christian conduct wins the confidence of the natives.

Christian home-life stands in startling contrast to the practice of the Eskimos. How Christian husbands and wives treat each other, love, care for and train their children, the cleanliness and happiness of the home, with its comforts, its pictures, its music and

song, its equal love of daughters and sons, the obedience of the children—the Eskimos understand all this long before they understand the spoken message.

The joyfulness of Christians, their lack of fear of evil spirits, shamans, devils and death, their calm assurance, hopefulness, their smiling faces, their cheerful songs, their sober contentment even in sickness and sorrow, all this convinces the Eskimo that the Christian has a secret that he does not know. The Eskimo spends his life in fear—and wonders what makes the Christian happy. Only when he has learned the Christian's secret of faith in a God of love and in the forgiveness of sin and victory over the power of evil in the Christ Who died and rose again, can he live a happy life like the missionaries who have come to show him the way.

Love Love is the greatest human power on earth. The missionary who can not love mortal beings who are dirty and degraded, who have a different color and belong to a different race, and have different customs and methods of thought—had better go home as quickly as possible. It is not easy to overcome a perfectly natural prejudice, inborn in unregenerate human nautre. It can be overcome for love of that Christ, Who died that He might save all men. The missionaries hate dirt and vice as much as folks at home. But they love the people with immortal souls for whom Christ died. The pagan people have unfortunately learned to distrust most white people. Their confidence in missionaries is perfect. Even those who have not accepted the Gospel are attracted to the messengers of the Gospel by the power of love. They appreciate the personal consideration and fair treatment always given by the representatives of the Lord Jesus Christ, Who taught His followers to love.

Sweet Charity The Eskimos are desperately poor —can there be poorer people anywhere on earth? Normally they have enough fish and blubber to eat and enough skins for clothing; beyond that they have nothing. The missionaries gladly render all the charitable aid the folks at home make possible. The Eskimo mother does not prepare a layette for her baby; happy are those mothers whose babies' needs are provided for by the mission. Even Government nurses come to the mission for supplies needed for their work.

The natives have no doctors—their "medicine men" (shamans) are the biggest quacks and usually the biggest scoundrels that can be found anywhere. The Government keeps one doctor and a few nurses in the Kuskokwim District. They can not reach most of the natives. Some of the missionaries are nurses, some have a partial medical training, all of them are of necessity experts—in home remedies. At their stations and on their evangelistic tours they make free use of all the knowledge and the means at their disposal. They have not forgotten the Master's command to "heal the sick." They give pills, medicine, salves and ointments. They give evaporated or condensed milk to sick babies, who otherwise will be fed on dried fish and blubber. They prepare nourishing food for the sick and convalescents, otherwise they get dried fish and blubber.

Especially commendable is their work for orphans. There are very many of them; for the Eskimos do not live long. They lead a hard life; many perish by accident; very many die of tuberculosis in comparatively early life. Hence there are many orphans. Their fate in a heathen village is unspeakably terrible. Most of them perish. Nobody cares for them—except the missionaries. In years gone by, they have had to take orphans into their own homes. Few of us can realize what that means.

The Orphanage In the early days of the mission, an orphanage and school was maintained at Bethel, but it had to be closed. Some of the fine young Christians and native workers of the present time were trained there. In January, 1926, this work was resumed on a more permanent basis in the Orphanage and School, which had been erected during the preceding summer and fall at Nunapitsinghak on the Quigtluk River. A superintendent's cottage stands near the main building. They also have a work-shop fully equipped for manual training in such kinds of work as the boys need. They must learn housebuilding, making of sleds, boats, nets, fish-traps and gardening. The girls are taught the household arts in connection with the work at the Orphanage, sewing, washing, cleaning and cooking. They have a small hot-house, so essential for starting the plants for the garden, on which the institution depends so largely for its vegetables. A school teacher and a nurse assist the superintendent. There are thirty orphans at the Orphanage and School—the number could be indefinitely increased if the equipment and the personnel permitted it.

Education Charity and education have always been the two chief hand-maidens of religion. As in all ages and in all pagan countries, the first missionaries to Alaska were also the first school teachers. Now the Government sends a number of school teachers into this District. They are doing splendid work—but their field is not as extensive as that of the missionaries. The missionaries' work is almost a pre-requisite to that of the teacher. Christian Eskimos eagerly desire the education of their children; heathen Eskimos usually do not care about it. Christian Eskimos have repeatedly protested against un-Christian conduct on the part of teachers. At the present time, the only grade school in Church control is at the Orphanage just re-

ferred to above. A better school than that does not exist in the Kuskokwim District.

Mostly, however, the educational influence of the mission is indirect. Indeed, the educational value of the Gospel, considerable even in Christian countries, does not often receive the credit it deserves. Nowhere in all the world would intelligence be what it is, if it were not for Christianity. All worth-while preaching exerts an educational influence, even if that be not its primary purpose. The mission teaches children as well as adults the Gospel and all the moral and practical consequences of its acceptance. Missionaries have reduced the Eskimo language to writing and often teach them to read. Catechetical instruction can not but increase the mental capacity of Eskimos just growing into maturity. Sunday-schools are conducted wherever possible—in the English language where Government schools have taught the young people to read and write and at the Orphanage School. Week-day classes for young people are not at all uncommon. Special services and pageants, with recitations, songs and drills, in English where that is possible, mark the great festivals of the Church year. National holidays are observed and their meaning explained to the copper-colored wards of the nation. With the assistance of Government and other white people, Boy and Girl Scouts are organized. Girls receive instruction in the household arts and boys in manual training. A saw-mill supplies boards for cabins and the missionaries have taught the natives how to build them. Modest, indeed, are these one-roomed homes, but infinitely better than the igloo and the kashige.

When the evangelist spends two or three days in a village, he does not keep religious services every minute he is there—even though he does a good deal of that. He tells the natives the great events happening in the world "outside," and they listen eager-

ly. He explains the Game, Marriage and other Territorial and Federal laws and urges the people to observe them strictly. He discusses with them school matters and the training of the young. He teaches them better methods of work, and the use of modern tools. Rules for sanitation and personal cleanliness, proper care of food, the raising of vegetables and their use as food,—these and a thousand other things he talks about. He is evangelist, teacher, doctor, machinist, news-agent, gardener, general utility man, philosopher and friend—and anything else that a man can be. At his own station he wears "the blue surplice" (coveralls) much more frequently than the white surplice.

And all this he must do in the language of the native. Of all the white men in Eskimo land, the missionary is usually the only one who masters the native speech. Government officials often depend on the missionary as interpreter. Religious work among the Eskimos, even among Christian Eskimos, must be done in the Eskimo tongue. If the time will ever come when all Eskimos speak English, that time is still very far distant, and the missionary can not count on it. His work in translating the Bible, hymns, catechism and other literature into Eskimo must be acknowledged as of first-class educational importance.

The Power of the Gospel

Some would call the things discussed above the "modern" or "larger" or "social "method of approach. Call them what you will, they are methods of approach that the teachers of Christianity have always used and always will use, and the Alaska missionary knows full well how important they are. He knows also that they serve only as aids to their main purpose. From the beginning of its missionary efforts, the Moravian Church placed its reliance for the saving of souls only on the power

of the Gospel of Jesus Christ, Who gave His life a ransom for many. The entire mission history of the Christian world proves the correctness of that view. The first Eskimos in Alaska to be converted made that soul-saving experience after they understood and accepted the wonderful story of the death of Jesus for the sin of the world and His resurrection as proof of His divine nature. No Eskimo, no other human being, will ever be saved by anything else.

Consequently, the preaching of the Gospel is the missionary's first work. At his station, during his evangelistic trips by boat in summer and by dog-team sled in winter, in chapels, in cabins, in tents at summer fish-camps, under the open sky, in igloos, in kashiges he tells the story of Jesus, His parables, His miracles, His sermons, in simple child-like language. He teaches the elders and Helpers some Old or New Testament story or truth; has the native repeat it to him to make sure he understands it. If the native has a sign language of his own, he makes his signs and memory marks. Then he must repeat it again to the missionary and when he knows his lesson well, he is sent out as a Gospel messenger to his own people. Some of the Helpers can read the English Bible and tell the hearers what they have read. None of the Helpers are as yet fully trained.

There is no human agency as powerful in converting the soul as the Bible itself. The missionaries have translated the four Gospels into Alaskan Eskimo and these are now being printed. The workers can then read to the Eskimos in their own language "the wonderful words of life." The words will be printed in our alphabet, so that any native who learns to read English will also be able to read his mother tongue. As there are certain sounds in Eskimo that do not occur in other languages, it was an extremely difficult task to make this translation. May the result of this labor of love be commensurate

with the time, prayer and energy devoted to it. About seventy Christian hymns have also been translated and will be printed for use by these Eskimo congregations.

Gospel work is also done among the children. At the main stations, Sunday Schools and young people's meetings are regularly held. They sing their favorite symns, they study their Bible lessons, and commit certain passages to memory. Each class of boys and girls learns a verse every Sunday and recites it in unison after the lesson period.

Wherever the missionary goes, he takes with him a supply of large and small Biblical pictures. At the children's meeting, the large one is hung before them; each child gets a small picture and then its meaning is explained. They are very fond of pictures and are allowed to take home the picture given them at the meeting. At home they tell their parents about it. May the Gospel demonstrate its power to save in the hearts of many more of these copper-colored boys and girls.

CHAPTER SEVEN

The Success of the Mission

Statistics Bethel, with twelve preaching-places, has a total membership of 921 (communicants and baptized children) and Sunday Schools with 121 pupils and 6 teachers.

Quinhagak, with ten preaching-places, counts 912 souls and Sunday Schools with 113 pupils and 5 teachers.

Quigillingok, with six preaching-places, has a total membership of 514.

The Orphanage and School has 30 orphans, organized into a Sunday School.

The entire membership of the mission is therefore 2262. That is not an impressive showing, if numbers tell the whole story. Of course they do not. The Master said one soul was worth more than the whole world, because it is immortal.

The Critic Has His Inning Critics have much to say about the seeming lack of missionary success. Some assert civilization as such, rather than Christianity in particular, is at fault. Stevenson says: "Experience begins to show us (at least in the Polynesian Islands) that change of habit is bloodier than bombardment." Darwin in his "Descent of Man," gives instances from Polynesia and elsewhere to show that contact with civilization is fatal to aboriginal people and ascribes it to change of habit, which injures both the resistance of the natives to disease and their fertility. The depopulation of native races after contact with civilization occurs largely through infectious disease, especially tuberculosis. The Mission Indians in California dwindled in number after the

American conquest from 15,000 in 1852 to 5,000 in 1873. The suggestion has been made by Louis Le Fevre, that the prevalence of tuberculosis among inferior races in contact with whites may be psychological, i. e., the loss of liberty, subjection to foreign laws and customs produce an "inferiority complex" and that reduces vitality.

A missionary in Labrador wrote in 1843: "We observe with regret that the now more frequent use of European provisions, as bread, flour, peas, etc., acts injuriously on the solid bodily constitution of the Eskimos. They become weaker and are attacked by several diseases which were formerly quite unknown in Labrador."

Some critics directly assert that the mission does not have a worth-while effect on native races. To stay with the Alaska Eskimos, a gentleman who spent about four years among them, summarizes the Greek Catholic influence after thirty to forty years of effort among them as follows: "The influence on the Eskimos has been very slight. So far as it can be observed, the sole effect of the priestly effort has been to cause the Eskimo to become more secretive than formerly about practicing their religious rites when in the vicinity of white men. By gifts of small metal crosses, which the people wear as ornaments, and by other means, they were occasionally induced to attend church service. I venture to say that during my residence there, not a half-dozen full-blood Eskimos could be found in all that region who really understood and believed in the white man's religion and not one could be found who did not believe implicitly in the power of the shamans and in the religious rites handed down by the elders."

An Arctic explorer says: "I am so great an admirer of the Eskimos before civilization changed them that it is not easy to get me to say that civilization has improved them in any material way." The

same writer blames the missionaries for taking the Eskimo out of their "tipis" (tepees) and into cabins, thus causing them to die of tuberculosis! Anybody who has ever seen an igloo will know how to appreciate this fine statement! In summer the Eskimo lives now as always in a tent. The same authority also asserts that the only thing the msisionaries have so far done for the Eskimos is to add to their already too numerous taboos, just one more taboo—the "Sabbath taboo." Some Eskimos neither work nor travel on Sunday—and that bothered this explorer. He charges the Moravians at Kotzebue Sound with the crime of having taught the natives the Sabbath taboo. If he were to hunt for Moravians in that neighborhood with a telescope having a 36 inch aperture, he could not find any. There never were any there.

Just one opinion to the contrary. Rasmussen says: "Leave the happy heathen alone and do not force civilization on them, can be said only by persons who know nothing about the heathen." The real facts about the Moravian influence on the Eskimos will be given in a later section of this chapter.

Causes for the Paucity of Converts

1. The terrain and the climate are so terribly hostile, that none but the most heroic and devoted missionaries ever attempt any Gospel work and of course their work is carried on under the most terrible disabilities. It has happened that weather conditions prevented missionaries from visiting one of their filials for two years.

2. There are very few Eskimos in Alaska, so few that some missionary societies thought it not worth while to send missionaries to them so long as there were wonderful opportunities in densely populated pagan countries. The few natives live scattered over an immense territory; they are nomads; their "winter villages" are very small. Large numbers of con-

verts can not be expected. The proportion of Christians to total population of the district probably compares favorably with the proportion of Christians to total population in the home land.

3. The degradation and the dullness of the Alaskan Eskimo constitutes another serious handicap. The missionaries are not working among civilized pagan people. Some white folks considered the Eskimos beneath the possibility of Christian influence. Fortunately that is not true; the Gospel "saves to the uttermost" in this sense of the word also. But such degradation, combined with the absence of moral and spiritual ideas as applied to God and man, certainly makes Christian work exceedingly difficult.

4. The fearful power over them of their superstitions and the limitless authority of their unspeakable shamans must be overcome before an Eskimo can believe in a God of love, and that is not an easy thing to overcome. Nothing but the victory of faith ever overcomes it.

5. The opposition of the Greek priests and especially of half-breed Greek Helpers must be taken into consideration. That opposition was unscrupulous and bitter, especially in the early years of the mission. It has virtually ceased with the disappearance of the Russian Church in the District; but the unfortunate influence of their methods survived a long time. Priests paid the natives for permission to baptize them, often with tobacco. The priest's salary was gauged by the number of converts he reported. The natives expected the Protestant missionaries to pay them for an interest in the new religion. Our first doctor once told an Eskimo that he had to "cut his meat" (perform an operation) in order to save his life. The native agreed only on the doctor's promise to give him a shirt and a knife for the privilege of cutting his meat. The surgeon had to pay the patient. But our missionaries are not trying to make

"rice Christians." They do not pay converts, directly or indirectly.

6. The evil influence of white people. There are some splendid Christian white people in this District. Many traders, gold-seekers and others are skeptics in religion, "get-rich-quick" people in trade, and often exploit the natives shamefully. Their personal life often is vicious. They hate the church, the mission and the missionary. They introduce their vicious habits and disease. "The name of God is blasphemed among the Gentiles through you" white men. There are sections along the Kuskokwim River where missionaries will sadly tell you that modern vices introduced by white people do more harm to the natives than their old superstitions, which have largely lost their power over them. It is hard for the Gospel to overcome such unnatural difficulties and win the heathen to a spiritual religion.

7. Epidemics of disease occur frequently and cause terrible havoc. In the year 1900 whole villages along the Kuskokwim were wiped out and the dead were lying around unburied. Influenza and tuberculosis take many lives, among converts as well as among pagans. The natives do not seem to have any resistance to these diseases. Most of them die comparatively young. So the number of communicant members is being constantly depleted. There are multitudes of Eskimo souls in the Father's bosom—a great many more than on the tundra.

8. The barrier of language. This is a real barrier. It took a long time till the messengers could make themselves understood. It was a terrible task to translate even common religious ideas into their language. How could they speak of "the Lamb of God" when no Eskimo knows what a lamb is? In the new Eskimo Bible, it will appear as the Mountain Sheep of God. The Shepherd and the sheep will be made clear to the Eskimo mind in the form of the reindeer

and its herder. Only now the four Gospels are being printed in Alaska Eskimo and a hymn-book of about seventy Christian hymns. To a novice, the Eskimo language seems like a series of rough guttural grunts, strongly sibilant sounds and highly aspirated expletives. It is an agglutinate language, as opposed to an inflectional one, like ours. But that distinction hardly amounts to much in Eskimo; for the missionaries assure us that it has a regular grammar with a well-developed system of inflection. But words of all kinds certainly are glued together till they become "alphabetical processions marching majestically across the page." Sometimes not so "majestically." Kintsiknarkifkararkaungavugo means "to keep holy." You would never suspect it from the looks of the thing! Nanakuanagkilragtankgtserknan, Luke 21:23 means "there shall be great distress—you would expect that! Kanegriaraligutkinrilingognun, Luke 23:24, means "among the nations"—literally, those of different tongue. The Eskimo has no word for nation. Try your skill on this: Witatlegkioggiyagtokataramtse witatlegkioggiyagtumarikumtsetluattam—whole sentences in three words. It is the last sentence of John 14:2 and the first of verse 3. If you find a great many mistakes, please blame the linotype man; he does not know Eskimo. If you prefer Eskimo poetry, here is a sample:

"Vinga kuyavikamken
Itlpit Yesusama,
Ngitlugtokapigtluten
Tokutiknavunga.
Atake itlpit pikia
Akvagpak taima:
Itlpinum kinkutseka
Avauringaitaka."

That is, "What language shall I borrow." We'll not give you any more specimens of such sesqui-pedalian

phraseology. Just compare this: Religionsgeschichtlicheslesebuch—that is a good German word.

The worst of all is that the Eskimo is not at all pronounced the way you think it is when you look at the letters. Take the first word of the second line of the poetry above—itlpit. It means "you." The first syllable—itl—represents a strong aspirate produced by placing the tip of the tongue against the upper teeth and forcing the air out on both sides of the tongue through the partly opened lips. Then you say "pit" after it. You can pronounce the word alright, but try to sing it!

Few adult Eskimos learn to read and write. Some of them have developed picture-writing and memory marks of their own; perhaps you can call them hieroglyphs. One of the Helpers translating a Psalm got stuck for a sign for hallelujah. After some days of search, he found the right symbol—a swing! The native word for swing is alula—that sounds somewhat like hallelujah.

Perhaps you can understand now how difficult it is for a missionary to have an Eskimo understand what he wishes to tell him about God and salvation and future life and human duty.

9. The High Standard of the Mission. Extreme care must necessarily be exercised in admitting converts to full communicant membership. There must be some radical difference between Christian and heathen Eskimos. "What do ye more than these?" The missionaries demand not only some real understanding of Christian doctrine and ideals, but also proof of a definite experience of salvation through faith in Christ. Even in the homeland, willingness to pay pew-rent or sign a creed are very poor reasons for uniting with the Church. Out there, they must be still more careful than at home. Naturally the number of those who reach that high ideal is not very large in a terribly degraded race.

"We Venture in Faith"

That the Moravian Church in spite of all that patiently persists in its mission proves that she still is true to her traditional policy of seeking the neediest, whom no one else cares to help. In 1715, when he was only fifteen years old, Count Zinzendorf made one of his early "covenants" with his friend Frederick de Watteville, with this purpose in view: "The conversion of the heathen and of such heathen only whom no one else was willing to approach." Two hundred years ago (Feb. 10, 1728) the Count held a memorable day of prayer with the Moravians at Herrnhut. The young men ("Single Brethren") were especially moved to attempt something really heroic for their Lord—perhaps by carrying the Gospel to Turkey, Ethiopia, Greenland or Labrador. The Count encouraged them to venture in faith. The next day, all the single men began a common housekeeping in the wing of a large house and definitely began training to become knightly crusaders for the Lord Jesus in heathen lands. Most of the early foreign mission heroes of the Moravian Church came from this group of young men. They welcomed hard tasks for the Master. May there always be many like them.

Reality of Eskimo-Conversion

If the critics will look in the right place, they will be able to find real Eskimo Christians, and not only along the Kuskokwim, either. The grace of our Lord Jesus Christ has made "new creatures" of them. The power of sin and superstition is definitely broken in their lives. They are not perfect saints—how many of us are? But they have been "called to be saints." They have a real faith and a real love for God and Jesus the Christ, and show a real devotion to the Church. Eddie, the first school-boy convert at Bethel, served as janitor of the church for two years with-

out pay, just to prove his devotion. They have organized congregations, with services, rules of conduct, and officials to enforce them, just as at home. They are regular and devout at the public services for worship. Discipline is carefully maintained. Their home-life is truly Christian, with family prayers and Christian training of children. Of course, they are not perfect. Corinth was not nearly as ideal a congregation as Jerusalem. The Corinthians stepped directly out of heathenism into Christianity. The Jerusalem Christians had many generations of ancestors behind them trained in the strict moral code of the Jews. Of course there are lapses among Eskimo Christians. Are they peculiar in that respect? Now and then one may even send for a shaman in case of extreme necessity. Who will throw the first stone? The missionaries deal gently with such lapses. The Christians of the Kuskokwim partially support their churches—at any rate in so far as it can be done by free labor. They are too poor to support their missionaries. They bring their offering for the Orphanage and School, dried fish, mostly. Occasionally they bring an offering for missionary or charitable purposes—for the Leper Hospital at Jerusalem, for instance. They support several Helpers as "own missionaries" to their own people. A real church ought to be self-supporting, self-governing and self-propagating. Our Eskimo Christians are progressing along all these lines.

"Things that Accompany Salvation"

Godliness has the promise of the "life that now is" as well as the promise of "the life that is to come." The material benefits of a spiritual religion are very great. "If the neighbor of a righteous man sins, the righteous man has sinned" has been apocryphally ascribed to Jesus. If the righteous man does not sin, he receives a rich temporal blessing and

his unrighteous neighbor shares in that blessing. The missionaries and converts have exerted a considerable beneficent, moral and elevating influence on the unconverted. The number of adherents is much larger than the number of communicant members. This general influence for good can scarcely be estimated and extends to Greek Catholic and pagan Eskimos alike. Strictness in the demand for membership does not make the missionaries narrow. They serve and help everybody. One cannot repeat here all the forms of influence exerted by the mission. It brought a saw-mill and taught the natives how to build homes. It had a large share in introducing the domesticated reindeer. It has taught them, where that is possible, gardening and the use of vegetables for food. It has brought chickens and other domesticated animals. It has taught them the use of evaporated and condensed milk for sick children. And the use of flour. Its charity is free for all, and such medical aid as it is possible to give. It provides some work, as wood-cutting and ice-cutting, obtains orders for baskets and ivory trinkets, long-shore work, etc. It maintains a store at Bethel where the members and others can obtain what they need in return for the work they have done, and one at Quinhagak, where natives can exchange their extra furs for flour, tea, sugar, pilot-bread, rifles, ammunition, traps, clothing, rubber boots, etc. This store is a purely co-operative business, so far as the fur is concerned. In these and in many other ways, the human lot of the converted and unconverted Eskimos has been greatly improved.

The Attack on the Mission Business

There are Christians in the homeland who feel that the Church's duty is to bring the Gospel to the heathen and that it should have nothing to do with agriculture, trade or any other purely human interest of man. Even

if they are right as a general principle, there surely are exceptions to the rule.

The white traders in Alaska quite generally object to mission business. They resent the competition as unfair; the missionary lives on his church salary and runs a store on the side. The trader must make his living out of his business. The answer is that the mission business is not a charity; it is carried on for profit—but for a fair profit. It never engages in exploitation and it never sells the natives foolish or harmful things. If there were no exploitation of the natives, one of the great justifications for mission business would no longer exist.

The argument is now and then encountered, that mission business gives offence to white traders, who thus become angry at the church and the church loses its opportunity to minister to a class of people who decidedly need that ministration. In Alaska that argument has no weight at all. The traders, indeed, do object to the mission-stores—but as a great many of them are free-thinkers, they object to the church as much as they object to the mission stores.

The missionaries are strongly convinced of the necessity for the stores. The distinctly spiritual justification is this: The Eskimos come from near and far, Christians and heathen, to trade at the store. Thus the Christian store-keeper gets a coveted chance for conversational evangelism. Dr. Grenfell, writing about the businesses of the Moravian Church among the Eskimos of Labrador, says that the Church has seriously considered the abandonment of trade altogether, owing to criticism of the necessarily high prices. "Were they to do so, there would, in a very brief time, be no need for their spiritual ministration." "There can be no question the Moravians have so far saved the native population of Labrador." "I was intensely surprised to find by reference to their carefully kept register from 1840 to 1890 that the

congregations around all the stations had actually increased in numbers." The same can not yet be said of the Moravian work among the Alaska Eskimos; that work has not yet been extended over a sufficient length of time to expect such a result.

Other Uplift Agencies The mission does not pretend to be the only civilizing agency in Alaska. There are good white people among them whose influence is ennobling. The Government's work in education, sanitation, industrial training, especially in reindeer grazing, enforcement of law, charity, and fur-selling agencies is undoubtedly very good. The missionaries wish there were more of it. But of all the civilizing agencies the mission is the oldest, most important, most fundamental, most unselfish. It provides the most powerful motive for purity of life, the finest ideals, the greatest inspiration. It underlies all the other forms of work. It does its greatest work in the moral and religious training of children. Each generation will rise higher than the preceding. May all these agencies and the Gospel in particular, increase constantly in influence and bring the Eskimo ever nearer to "the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

A Study Manual

FOR CLASSES OR PRIVATE USE

AND

REVIEW QUESTIONS

By

ROBERT H. BRENNECKE, JR.

Secretary of the Religious Education Board
American Moravian Church

STUDY ONE

HISTORY AND GEOGRAPHY OF ALASKA

If at all possible, place a large map of Alaska and one of all North America before the class. Send ten cents (no stamps, coin at sender's risk) to the Director of the U. S. Geological Survey, Department of the Interior, Washington, D. C., for Alaska, Map A; or if you wish a fine wall-map, send twenty-five cents for Alaska, Map E.

Trace the outlines of Alaska from your map of North America and, after cutting it out, lay it on the central part of the United States as suggested in section two of this chapter. Note the comparative areas: 1 to 5.

Notice that this country was not discovered until in the eighteenth century and then from the west!

The governmental arrangements of Alaska as a territory are unique. Study them carefully.

There are vast climatic differences in Alaska's immense area. Excellent material descriptive of Alaska's matchless scenery may be procured from certain tourist agencies and steamship companies. Read their advertisements. Files of the Geographic Magazine also furnish excellent pictures and descriptions.

Summarize the enormous natural resources.

A clear conception of the railways, the highways, and the electric communication system should be gained by the student.

STUDY TWO

OUR FIELD—THE LOWER KUSKOKWIM BASIN

This field of our Church's responsibility should be clearly defined and the change with reference to the Greek and Roman Catholic churches made clear.

Emphasize the greatness of our responsibility and our very inadequate means of meeting it. The reason for this must be brought out.

No one can really understand the nature of our missionaries' work unless he knows all that is implied by the term "tundra." (See the section on "Physical Condition of the Terrain.")

Knowledge of the flora and fauna is necessary to understand Alaska but the Eskimo dog deserves special study. The reindeer will be studied further on.

Our oldest station and headquarters, Bethel, should be vividly pictured: Location, chief buildings, institutions, modern conveniences, official personnel.

Note the isolation of Quinhagak and its very important store.

Quigillingok has for years been manned by a native helper and has not yet been greatly developed.

Statistics of each station, giving an idea of its importance as a center of work, are to be found in chapter 7.

Our newest development, the Orphanage and School, is of strategic importance. Be sure to make this plain. Its work is fully described in chapter 6.

STUDY THREE

THE PEOPLE: HOW THEY LIVE AND DIE

We must note that this is the third country in which our Church labors among the Eskimos. (Greenland, 1733; Labrador, 1771.)

Their physiognomy is well defined but speculation concerning their origin avails but little.

Igloos and kashiges should be clearly distinguished as to construction and purpose. (See illustrations.)

The practical nature of Eskimo clothes for men and women is noteworthy. The decorative element is not lacking nor is it in poor taste.

The limited native diet, the very trying, hazardous, and unsanitary conditions of living, together with practically no knowledge of medicine, induce many ailments and a high mortality.

Because of the confusion of ideas concerning death and burial, we can form no accurate ideas on that subject.

The low moral standards and crudeness of these heathen appear very plainly in their domestic relations, especially marriage.

A study of the division of labor between men and women and the training of the children shows the primitive nature of Eskimo life.

Be sure to note the handicap placed on all Christian training by the practical absence of all discipline of young and old.

Remember that play is an important factor in life and therefore carefully study the Eskimo play-life.

STUDY FOUR

ECONOMIC, SOCIAL, MORAL, AND INTELLECTUAL LIFE

Eskimos, like other people, must eat to live. Therefore their means of obtaining a living are of greatest importance. The topics treated here are: fishing, walrus hunting, implements, and trapping.

The reindeer, its introduction and nurture into a great economic factor, should be very thoroughly studied. Note especially:

> Source and method of introduction, its date, plan of apportioning to the mission, ruling against sale, remarkable increase.

Study the great influence of this industry on the life of the natives and the present attempts at making it commercially profitable.

Adult social life finds expression in the form of dances and festivals. We need to study these.

Some noteworthy moral qualities of the Eskimos are:

Their honesty (among themselves), their truthfulness, their avoidance of swearing, their distaste for liquor, their restraint from violence, and the absence of wilful cruelty.

Sex immorality is very common as with other heathen races. (Compare "Domestic Relations," chapter 3.)

Intellectual capacity is very limited. The limit of present attainment in school is fifth grade work. The almost impossible conditions of life have placed a great handicap on mental development. There are, however, evidences of real ingenuity.

STUDY FIVE

RELIGION IN WHICH GOD IS SECONDARY

The chief conception of God is as the Creator, with no implications of holiness, justice, love, or even providence.

Spiritism and its corollaries form the bulk of Eskimo religious life and thought. His chief emotion, filling his life, is fear of spirit forces. These spirits invest everything.

The "three great fears" are:

I. The Fear of Disembodied Spirits.

II. The Fear of Evil Spirits.

III. The Fear of the Shaman.

I. We must not be surprised at the confusion of ideas and the inconsistencies which we shall find. They are the results of the lack of logical thinking in undeveloped minds. Furthermore, beliefs and customs vary greatly in different localities and they change in the course of the years.

The Land of the Dead consists of two localities and two great companies of shades: "The People of the Day" and "The People of the Narrow Land." The distinction concerning destination in the spirit world is **not** based on goodness or badness! But what is it?

Note the great **fear** of departed spirits combined with great **respect** for them! The latter is expressed in the mortuary feasts, etc.

II. The "charaiyak" exerts a tremendous influence in a thousand ways. Most festivals and taboos are designed to placate them. Practically all religious thought and practice of the Eskimo relates to the "charaiyak."

III. The shaman inspires terrible fear because he is believed to have real influence with evil spirits. It is most interesting to know how they persuade men to this belief. The deceit and hocus pocus practiced are sometimes very ingenious.

The terrible fear of the shaman makes him enormously powerful. His domination over the natives amounts to a slavery and that of the spirit. Because this domination is the key to their living and their place in society, the shamans bitterly resent every liberating influence and especially the missionaries. What a triumph it was, therefore, that no less than five shamans have actually become both Christians and native helpers! They have used their sharpened intelligence most effectively for the cause of Christ.

STUDY SIX

THE HISTORY AND CONDUCT OF OUR MISSION

The challenge of Eskimo need brought by Dr. Sheldon Jackson to our Society for the Propagating of the Gospel in 1884.

The enthusiastic response and the "venture of faith."

The exploratory tour and the actual beginning of the mission in 1885.

The personnel of the party and their early tragedy. (John Kilbuck was the product of our Indian mission in Kansas and a lineal descendant of Chief Gelelemend, king of the Delaware Indian tribe.)

Hardships, sickness, terrible cold, baby born in January, 1886.

Terrible isolation, ignorance of the language which had not yet been reduced to writing.

First fruits a white man, who was followed by eight native converts in 1888.

The stations founded and the number of filials of each at the present time.

The "roll of honor" of fifty men and women who have served in this field.

The prime importance of living the Gospel, as an object lesson.

Going about simply doing good as a way of winning for Christ.

The needs of the many orphans and how these are used as a means of evangelization and civilization.

The constant educational value of all the work of the mission and the actual work of instruction in the schools.

The actual proclaiming of the Good News by preaching and teaching, Bible stories, pictures, etc.

Shortly the four Gospels will be available in the Eskimo language for distribution to those who have learned to read.

Christian hymns have long been in use among the converts, in the Sunday-schools, etc. A small hymn book is now being published.

STUDY SEVEN

THE SUCCESS ATTAINED

Some inevitable statistics should be memorized.

Glib criticisms of missionary work.

Nine substantial reasons for lack of larger numbers.

The old reason why we keep on in a field which can never promise large numerical results.

(Note the birth of the Moravian missionary spirit on February 10th, 1728, just 200 years ago.)

Evidence of real Christian spirit among the converts.

Take account of the many "by-products" of this Gospel mission.

Justification and more of our mission business.

The value of various governmental agencies for native uplift.

STUDY QUESTIONS

Chapter One

1. Which of our states would a map of Alaska cover if laid on a map of the United States drawn to the same scale?
2. When and at what cost was Alaska acquired by the United States?
3. Mention several of its remarkable geographic and climatic characteristics.
4. What caused a great influx of settlers in the nineties?
5. Give the history of "fifty-four forty or fight."
6. Outline the present government of Alaska.

7. Describe the climatic districts.
8. What are the principal scenic beauties of this wonderland?
9. Give some idea of the enormous natural resources.
10. To what extent have agriculture and stock-raising been developed?
11. How and to what extent has commerce been developed?

Chapter Two

1. What are the boundaries of our field of work in Alaska?
2. Tell about the Greek and Roman Catholic influences.
3. Describe the nature and extent of our work.
4. What physical conditions are included in the Russian word "tundra"?
5. Give some idea of the flora of this section.
6. What are the chief characteristics of the Eskimo dog?
7. What other animal life is there? (See "Fur-bearing Animals," Chap. 1.)
8. Describe our station Bethel and its life:
   a. Buildings and equipment.
   b. Inhabitants.
   c. Chief activities.
9. What and where is Quinhagak? Picture its life and chief occupations.
10. In what ways is Quinhagak quite different from our other stations?
11. Where is our orphanage and what sort of a plant has it?
12. Summarize our places of work in Alaska and describe its organization.

Chapter Three

1. Where is the habitat of the Eskimo?
2. Describe his physical characteristics and racial connection.
3. Give some idea of the number and distribution of the Eskimos.
4. Describe an Eskimo home and give its native name.
5. What is a kashige and how is it used?
6. How do the Eskimos dress and adorn themselves?
7. Describe their diet and the health conditions.
8. What ideas and customs concerning death and burial prevail?
9. How do Eskimos treat babies?
10. Give some account of marriage customs among heathen Eskimos.
11. Of what does an Eskimo woman's life chiefly consist?
12. Describe Eskimo child-life and bringing up.

Chapter Four

1. Describe hunting and fishing in Alaska. Why is it of such tremendous importance?
2. What are a native Eskimo's tools? Of what are they made?
3. What are the peculiar difficulties in the way of agriculture?
4. How can an Eskimo make a living besides merely hunting and fishing?
5. What were the chief reasons for introducing the reindeer into Alaska? Who did it?
6. Describe the method of introduction and care for the first herds.

7. What have been the results of the reindeer experiment?
8. Tell something about Eskimo social life and its features.
9. Elaborate on Eskimo women's bashfulness, on thievery, on the use of tobacco, on the use of liquor.
10. What terrible customs are ascribed to the Polar Eskimos?
11. Give a brief statement of the Eskimo's intellectual capactiy and attainments.

Chapter Five

1. What ideas concerning God has the heathen Eskimo?
2. What other evidences of speculative thinking are to be found?
3. Describe their expressions of religion and their purpose.
4. Give some account of Eskimo animism and its human allies.
5. What are the three great fears of the Eskimo?
6. Describe the first experiences of a departed spirit.
7. What distinction exists between places for shades?
8. How do Eskimos regard their dead?
9. Tell about mortuary feasts and the great "Feast of the Dead."
10. Give some account of the fear of evil spirits and how it is met.
11. Divulge the secret of becoming a shaman.
12. What is he supposed to do?
13. Tell the supposed secret of his power.

14. Describe his methods and ingenuity.
15. What are the missionaries doing about the shamans?

Chapter Six

1. How did the call to begin work in Alaska come and with what results?
2. Describe the exploratory tour and the sending out of the first missionaries.
3. Give an account of the early tragedy and the immediate consequences.
4. Who were our first missionaries?
5. Tell about the first converts and the development of the mission to date.
6. What constitutes our present working force in Alaska?
7. What is the first and the most telling way of preaching the Gospel to the Eskimos?
8. Show the great need along medical lines and how it is being met.
9. Why is there special need for an orphanage?
10. Give a description of our new orphanage.
11. What educational work is being done and by whom?
12. Describe the varied activities of an evangelist.
13. What are the chief means and methods used by our missionaries in bringing the Gospel to these heathen?

Chapter Seven

1. Name our present mission stations and give some idea of their numerical strength.
2. What unfortunate effect does contact with civili-

zation often have on native races? Is this the fault of the missionaries?

3. Enumerate the chief reasons for the smallness of the number of converts.
4. Indicate some of the great difficulties of the Eskimo language.
5. What is the nature of our requirements for full membership and why?
6. What was the practical beginning of Moravian missionary activity just two hundred years ago?
7. Tell about the reality of Eskimo conversions.
8. What are the valuable "by-products" of the Gospel in Alaska?
9. What are the arguments for and against the business enterprises of the mission?
10. What other agencies of uplift are there beside the mission?

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